

הפטרק, v. הפטרק.

הפטרק, v. הפטרק.

הפטרק, adv., v. הפטרק.

הפטרק f. (הפטרק) *perverse*. Targ. Prov. X, 31 Ms. (ed. (הפטרק).—*Pl.* הפטרק *perverse things, perverseness*. Ib. XVI, 30.

הפטרק f. (הפטרק) *upturning, displacing*, as a symbol of possession. Y. B. Kam. III, 3^c bot., *contrad.* to הפטרק [הפטרק, v. הפטרק].

הפטרק f. (הפטרק) *perverseness*. Targ. Prov. X, 31, v. הפטרק.

הפטרק, v. הפטרק.

הפטרק (הפטרק) of Haipha(?). Gen. R. s. 100 הפטרק, v. הפטרק.

הפטרק (b. h.) 1 (act. verb) *to turn; to change; to reverse; to pervert, subvert, destroy*. Ex. R. s. 18 הפטרק a country perverted the rules of forced labor for the captives (treating them inhumanely); ד' הפטרק he changed the law against them and put them to death by night (against the Jewish law, v. Snh. IV, 1). Ib. סדום ד' He destroyed Sodom. Ber. 55^b as thou didst turn the curse . . . into blessing, ד' הפטרק so do thou turn &c. B. Kam. III, 3 הפטרק he who upturns (changes the place of) the dung (taking possession); a. v. fr.—*Part. pass.* הפטרק I saw a reversed world, the uppermost below &c. Sabb. 108^b הפטרק Sodom is subverted and what is said about it is perverted. Sifra Thazr. Par. 3, ch. III הפטרק when its color is changed; a. v. fr.—Y. Naz. V, end, 54^b הפטרק, v. הפטרק.—2) (neut. verb) *to change*. Sifra ch. IV לבן ד' הפטרק if the whole of it has turned white. Neg. IV, 3; a. fr.

Nif. הפטרק 1) *to be upturned, destroyed; to be changed*. Yalk. Esth. 1056 סדום כש' הפטרק when Sodom was subverted. Gen. R. s. 50 הפטרק, v. הפטרק. Tanh. Sh'moth 25 הפטרק the voice turned around, as if coming from &c.; a. fr.—2) *to roll about*, v. Hithpa.

Pi. הפטרק 1) *to reverse, pervert, turn*. Gen. R. s. 20 הפטרק who spoke perversely of the Creator. Kidd. 59^a הפטרק a poor man turns the cake, and another comes and takes it, i. e. one who buys away what another is negotiating for.—2) *to scheme*, v. infra.

Hithpa. הפטרק, Nithpa. הפטרק 1) *to be changed, disguise one's self*. Gen. R. s. 21 end הפטרק they (the angels) assume various shapes.—2) *to turn one's self around*. Ib. הפטרק for it (the fiery sword) turns around man &c. Yeb. 35^a; Keth. 37^a הפטרק she turns herself (makes violent motions). Ib. הפטרק (Keth. l. c. הפטרק).—Tanh. Vayetsé 11 הפטרק prevaricated (changing terms).—3) *to scheme*. Ruth R. introd. 3 הפטרק (Esaw=Rome) schemes and comes

against &c.; Yalk. Prov. 959 הפטרק על ו' Ib. הפטרק Ruth R. l. c. הפטרק.

הפטרק ch., fut. הפטרק, same (v. הפטרק) 1) *to turn, change*. Targ. Ps. CV, 29; a. fr.—Y. Sabb. XVI, end, 15^l הפטרק ד' he turned his face off.—2) *to overturn, destroy*. Targ. Gen. XIX, 25; a. fr.—3) (neut. verb) *to turn around*. Targ. Prov. XXVI, 11; a. e.—Num. R. s. 12 הפטרק . . . like one going down a ladder backwards; Y. R. Hash. II, 58^a הפטרק like those who ascend a ladder backward; Yalk. Job 912 [read:] הפטרק (v. Lattes Saggio p. 106). —4) (with ב) *to be engaged in, to handle*. Pes. 113^a (prov.) הפטרק deal in carcasses, but deal not in words (gossip, sophistry &c.). Y. B. Kam. IV, beg. 4^a הפטרק I turn around my stock of goods (selling and buying again), so that I reach thee in profits. Ab. V, 22 הפטרק study it over and again; a. fr.—V. הפטרק.

Pa. הפטרק 1) (=הפטרק) *to turn; to bring back, restore; to turn off* (wrath), *to appease; to give in return, reply*. Targ. Prov. XXV, 13.—Ib. XXIX, 8.—Ib. XXIV, 29 Ms. (ed. הפטרק Af.).—Ib. 26.—2) *to handle, be engaged in, barter, study* (v. Pe. 4). Kidd. 59^a הפטרק was negotiating about a field. Sabb. 119^a הפטרק before I study what might be said in his favor. Pes. 40^a הפטרק who handle sheaves; כ' הפטרק when ye handle (them), handle them with the thought that they will be used for a religious purpose.—*Part. pass.* הפטרק. Y. Maasr. III, end, 51^a הפטרק it turns and is turned in all directions (studied over and again), but we can learn nothing from it.

Af. הפטרק, v. supra. Hithpa. הפטרק, Hithpa. הפטרק 1) *to be turned, changed; to turn about, deal in* &c. Targ. Lev. XIII, 3. Targ. Job XXX, 21; a. fr.—Y. Maasr. III, end, 51^a, v. supra.—2) *to roll about*. Targ. Jud. VII, 13; a. e.

הפטרק m. (b. h.; preced. wds.) 1) *reverse, opposite*. הפטרק a phrase which means the reverse (euphemism). Y. Naz. II, 51^d bot. (ed. Krot. הפטרק, corr. acc.); ib. V, end, 54^b הפטרק.—2) *upturning* (a pile), *displacing*. B. Kam. 29^b הפטרק the term 'upturning' means a movement within three cubits (Var. v. Rabb. D. S. a. l. note 80).

הפטרק f. (preced. wds.) 1) (b. h.) *destruction*.—2) *change, turn*.—*Pl.* הפטרק, הפטרק. Ber. 55^b הפטרק three verses in which *change* (the expression הפטרק) occurs.

הפטרק m. (preced. wds.) *fickle-minded*.—*Pl.* הפטרק. Targ. Y. I Deut. XXXII, 20.

הפטרק m. (b. h.) same. Yalk. Esth. 1056, v. next w.—*Pl.* הפטרק. Ruth R. introd., 3; Yalk. Deut. 945 (Sifré Deut. 320 הפטרק, v. next w.).

הפטרק m. same. Meg. 15^b (Yalk. Esth. 1056, v. preced.).—*Pl.*, v. preced.

הפטרק, הפטרק f. (הפטרק) *destruction*. Targ. Gen.

XIX, 29. Targ. O. Dent. XXIX, 20 (Ms. מְהִפְיָקָא; a. e.—*Pl. הִפְיָקָא*.—Targ. Y. II Gen. XVIII, 2.

הַפְּלָאָה f. (פְּלָא) 1) *distinction, peculiarity, use of the word* פּלָא Sabb. 138^b וְזוּ וְזוּ this peculiarity of punishment (Deut. XXVIII, 59) &c.; וְזוּ חוּרָה it means the Law (afflictions causing the Law to be forgotten, ref. to Is. XXIX, 14).—2) *distinct and solemn specification of a vow* (from Lev. XXVII, 2; Num. VI, 2; v. אִיסְפָּלְיָאָה). Tosef. Naz. III, 19 לֹא נִתְּנָה נִזְיוֹנָהּ אֵלָּא לָהּ the law of the *nazir's* vow applies only to distinct utterance (where there is no doubt); Naz. 34^a; a. e.—Ib. 62^a of the two *ki yafti* (Lev. I. c., Num. I. c.) אָחַד ה' לְאִיסּוּר וְאָחַד ה' וְכ' one intimates a distinct binding expression, and one a distinctness which opens the way to absolution (v. חֲטָאָה); Hag. 10^a אַחַת ה' וְכ' אחת ה' וְכ'.

הַפְּלִיג, הַפְּלָג m. (פְּלָג) 1) *separation, interruption, interval*. Y. B. Kam. II, end, 3^a נִזְיוֹנִים בִּדְּ ה' it refers to gorings at intervals (not in three consecutive days). Y. Yoma III, 40^b bot. לֹא אִם לְהַפְּלִיג if the conversation lasted long enough to be considered a discontinuation of the services, opp. לְשַׁעָה. Ib. עָשׂוּ אוֹתָהּ בִּדְּ they declared it (the going out for easing one's self, v. מְסִיכָה) to be like a discontinuation.—2) *digression*. Y. Ab. Zar. III, 42^d bot. חָשׁוּבָה ה' הַשְׁרִיב he made a reply only to divert his mind (Bab. ib. 44^b חָשׁוּבָה גְּבוּהָ v. פְּנֵיב).

הַפְּלָגָה f. (preced.) *separation, digression*. Snh. X, 3; a. fr.

הַפְּלִיג, v. הַפְּלָג.

הַפְּסָדָה m. (פְּסָדָה) *decrease, loss; injury; disadvantage; waste*. Pes. 15^b חֲלוּלִין ה' an unnecessary destruction of &c.—Ib., a. fr. מְרִיבָה ה' a considerable loss, opp. מֵינֵשׁ. Ab. II, 1 מְצוּדָה ה' the loss (inconvenience, sacrifice) connected with the performance of a good deed. Ib. V, 11, sq. יָצָא שְׂכָרוֹ בְּהַפְּסָדוֹ his advantage is set off by his disadvantage. Lev. R. s. 34 הַפְּסָדָה the disadvantage of (punishment for) neglecting it, opp. שְׂכָרָה reward for observing it. B. Kam. 115^b בְּהֵן מִפְּנֵי ה' because it is an injury to the priest (entitled to it). Sabb. 147^b אִיבָלִין ה' a waste of eatables; a. fr.

הַפְּסָדָה ch. same. B. Kam. 115^b דְּאִיכָא ה' (ed. הפסדה, corr. acc., Ms. R. a. F. הפסד). V. פְּסִידָא.

הַפְּסָקָה m. (פְּסָקָה) *interruption, suspension, end*. Erub. 54^a אֵין לִי ה' וְכ' there is no end to it for all eternity. Y. Ber. XI, 10^a bot. בְּרִכָּה ה' an unlawful interruption between the blessing and the partaking of food. Ib. II, 5^b top יָמֵי ה' intervening days during which menstruation ceased. Ib. IX, 13^c bot.; Midr. Till. to Ps. CIV, 32 שְׁנֵי רוֹחַ interregnum, anarchy. Y. Yeb. II, 3^d bot. לֶחֶן ה' the secondary degrees of forbidden marriages have no limitation; a. fr.

הַפְּסָקָה f. (preced.) *ceasing, interruption, interval*. Gen. R. s. 38 Sivan, the seventh month וְכ' לְהַפְּסָקָה counting from the time the rains ceased (Yalk. ib. 59 לִירִידָה).

Taan. 4^b לֶחֶן with reference to ceasing to insert the mention of rain in the prayers. Lev. R. s. 1, end אֵין בָּאֵן ה' there is nothing intervening (between וִיקְרָא a. וִידְבֵּר Lev. I, 1); a. fr.—*Pl. הַפְּסָקוֹר*. Num. R. s. 14, end ה' the intervals in revelations, i. e. passages in the Pentateuch not introduced by *vayikra* and *vaydabber*.—Esp. *Hafsakah*, the Sabbath intervening between the four Sabbaths on which the sections of the Torah, *Sh'kalim*, *Zakhor*, *Parah* and *Hahodesh* are severally read, v. פְּרָשָׁה. Meg. 30^a שְׁנִיָּה לֶחֶן 'the second Sabbath' means that following the Hafsakah.

הַפְּצָא Ar., v. תְּפָצָא.

הַפְּקִירָא, v. תְּפָקִירָא.

הַפְּקִיעָה f. (פְּקִיעָה; cmp. אֲפָקִיעָה) *cancellation, release from debt*. B. Kam. 113^b חֲלוּטָא דְּהִלָּאֵי the cancellation of his (the gentile's) loan.

הַפְּקִירָה (Y. dial. הַבְּקִירָה) m. (פְּקִירָה) *declaring free, renunciation of ownership* in favor of whosoever would take possession of the object renounced; *confiscation; public property*. Eduy. IV, 3 הַפְּ לַעֲנִיִּים הַפְּ Ms. M. (ed. v. Rabb. D. S. a. l. note) renunciation of ownership (of the standing crop) in favor of the poor is valid (exempting from tithes); (oth. opin.) אֵינוֹ ה' עַד שִׁפְקִיר (of the standing crop) in favor of the poor is valid (exempting from tithes); (oth. opin.) it is not valid unless the owner makes it free for the rich, too; Peah VI, 1 (v. Rabb. D. S. a. l.); B. Mets. 30^b הַפְּ יֵב. 89^b; Gitt. 36^b ה' בִּדְּ ה' the confiscation by the court (disposing of private property by the process of law) is valid; Y. Shek. I, 46^a bot. הַפְּ Peah I, 6 ה' וְנִתָּן מִשּׁוּם ה' or he may set aside a portion of his crop as public property. Y. ib. III, 17^c bot. ה' is public property ever subject to the laws of *Peah*? Ib. V, 19^b אֵין הַבְּקִירָה ה' his renunciation is ineffectual. Ib. אֵלָּא בִּזְכִּיּוּהָ.. אֵלָּא ה' יִרְצָא.. renounced property does not go out of the owner's possession, until somebody takes possession of it; Y. Ned. IV, 38^d (corr. acc.). Y. Snh. VI, 23^b, beg. ה' טַעֲמָה הִיא it is a confiscation under an erroneous presumption (and invalid); a. fr.—Gen. R. s. 80, end בְּנֵי אָדָם שָׁל ה' *oullaws*. Yeb. 66^a מִדְּהֵן בָּהּ people took liberties with her (because she had neither the legal status of a freed woman nor that of a slave).

הַפְּקִירָא, הַפְּקִירָה m. (פְּקִירָה; cmp. אֲפָקִירָה) 1) *unbridled lust, lawlessness*. Gitt. 13^a לִיהָ לִיהָ a slave prefers the dissolute life with a slave (to regular marriage with a free woman); Keth. 11^a.—2) as preced. word. B. Kam. 115^b מִדְּ קָא זְכִינָא (in securing the honey from a broken vessel on the road) I took possession of renounced goods.—Targ. Y. Deut. XXV, 5 הַפְּקִירָא *an unprotected woman*.

הַפֶּר m. (Inf. Hif. of פָּרַר; פָּרִיר; fr. Num. XXX, esp. verse 13) *the law of 'hafer', the husband's (or father's) right* of declaring void his wife's (or daughter's) vow, *invalidation*. Ned. X, 7, a. fr. לְכָלל חֵקֶם בָּא לְכָלל ה' אֵר שְׁבָא לְכָלל חֵקֶם בָּא לְכָלל ה' whatever comes under the law of *hakem* (confirmation), comes under the law of *hafer* (invalidation), i. e. as you

cannot confirm a vow before it has been made, so you cannot invalidate a vow in advance. Ib. 69^a; 79^a על הד' 79^a in a case where the right of invalidation might have been exercised. Tosef. ib. VII, 5 דומר בהקם שאינו בה' there are restrictions in the law of confirmation which do not apply to the law of invalidation &c. Y. ib. X, 42^a bot. דפר נדרים מעת לעת v. next w.; a. fr. [In comment. our w. is spelled דפר and דפר indiscriminationly, which would intimate that it is pronounced דפר, fr. Num. XXX, 9.]

הַפְּרָה f. (preced.) *invalidation, declaring void*; also *absolution for cause* (v. דַּחְרָה). Ned. X, 8 דפר נדרים the right (of the father or the husband) to declare a vow void lasts the whole day on which it came to his notice (to sunset); Y. ib. 42^a bot. דפר נדרים מעת לעת twenty four hours; Tosef. ib. VI, 1; Sabb. 157^a.—Ned. 87^b דפר נדרים מעת לעת as the confirmation may be partial, so may the invalidation &c.; a. fr.—Gitt. 36^a דפר cannot be absolved from. Shebu. 29^b top דפר in order to make absolution impossible.

הַיָּפָה, **הַיָּפָה** m. (דפ' not) m. (ὑπαρχος) 1) *governor, lieutenant*.—Pl. דפרין, דפרין. Targ. Esth. III, 12.—Ab. Zar. 8^b.—2) *subject (land), colony*. Targ. Esth. X, 1 דפרין (h. text דים); Targ. Y. Gen. XLIX, 13.

הַיָּפָה, **הַיָּפָה** m. same, *lieutenant*. Ex. R. s. 18, beg. משל למלך ששלח [read:] דפר, דפר. Targ. Esth. III, 12.—Ab. Zar. 8^b.—Midr. Till. to Ps. l. c.; a. e. [Ib. דפר, read דפר (v. next w.).—Midr. Till. to Ps. XVII דפר, some ed. דפר, v. דפרין.]—Pl. דפרין. Tosef. Gitt. VIII (VI), 3 דפרין (corr. acc.). V. דפרין.

הַיָּפָה, **הַיָּפָה** f. (δπαρχία) *lieutenancy, provincial government, province*. Sifr. Deut. 330; Yalk. ib. 946 [read:] דפרין דפרין a consul enters his province; if he is able to collect (taxes) from all &c. Yalk. Ps. 875 דפרין (corr. acc.; v. preced.).—Pl. דפרין. Tosef. Gitt. VIII (VI), 3 ed. Zuck. (v. דפרין).

הַיָּפָה, v. דפרין.

הַיָּפָה m. (פּרש) *difference*. Sabb. 155^b ומה ד' בין ו' ו' and what is the difference between the two? Pes. 27^b said he to them, There is a difference; a. fr.

הַיָּפָה, v. דפרין.

הַיָּפָה m. (פּשט) *stripping, flaying*. Zeb. V, 4 טעונה ד' requires flaying and carving (Lev. I, 6). Ib. 50^b carving without previous flaying. Y. Pes. VI, 33^a bot. דפרין the flaying of it; a. fr.

הַיָּפָה f. same. Sabb. 116^b קורם דפרין העור העור before the hide (up to the chest) is stripped off. Sifra Vayikra, N'dabah, Par. 4, ch. VI (ref. to Lev. I, 6) נדרים such pieces as are affected by the order of flaying (to the exclusion of the head which is cut off before flaying); a. e.

הַיָּפָה, v. דפרין.

הַיָּפָה m. (פּשר) *making tepid, warming*. Sabb. 40^b warming is to oil what cooking is to other liquids (a forbidden labor).

הַיָּפָה, v. דפרין.

הַיָּפָה, Yalk. Deut. 942, read: דפרין.

הַיָּפָה m. (פּרש to cut, divide off; Var. lect. v. infra) *the store-room* in the dwelling house out of which the daily portions of provision and work are distributed; also *the retailer's shelves* &c., contrad. to דפרין ware-house. Ab. Zar. II, 7 (39^b) דפרין the preserved locusts which the merchant takes from the shelves, contrad. to דפרין, those laid out in baskets in front of the counter. Ib. 40^b דפרין ומן דפרין (not דפרין, v. Rabb. D. S. a. l. note 5); Tosef. ib. IV (V), 12 דפרין ed. Zuck. (Var. דפרין, cmp. דפרין for fusion of article) from the shelves, the ware-room or the ship.—Sabb. 50^a; Tosef. ib. III (IV), 19 דפרין cut wool stored in the pantry (intended for spinning; Rashi: from the merchant's shelves). [Ar. s. v. דפרין reads: דפרין, noting a Var. דפרין. One Ms. Ar., a. Mish. ed. Nap. read דפרין for דפרין, induced by phonetic resemblance to דפרין. V. Ar. ed. Koh. s. v. דפרין, a. Rabb. D. S. to Ab. Zar. 39^b note 8.]

הַיָּפָה, **הַיָּפָה** ch. (preced.) *treasury*. Targ. Y. Gen. XLVII, 14. Ib. Deut. XXIII, 22 (constr.) דפרין in the treasury of the Lord (v. Hull. 139^a quot. s. v. דפרין).

הַיָּפָה ladle, v. דפרין.

הַיָּפָה, read: דפרין; דפרין, read: דפרין.

הַיָּפָה, v. דפרין.

הַיָּפָה f. (רצב) *standing, use of the verb*. Num. R. s. 18, beg.; Tanh. Korah 3 (analogy betw. Num. XVI, 27 a. I Sam. XVII, 4, a. 16). Pesik. Zutr. Nitsab. beg. יש the word רצב is sometimes used in a good sense (as firmness) and at times in a bad sense (as provocation); v. רצב.

הַיָּפָה, v. דפרין.

הַיָּפָה f. (b. h.; נצל) *rescue, relief*. Meg. 16^b הצלה saving of human lives. Gitt. 56^a (in Chald. diction) may be some little relief (by royal favor) can be had; ib. ו' פירחא נמי ו' and even a little favor will not be shown. Hull. 52^b הצלה עצמה the animal's own effort to save itself; דפרין the human efforts to save the animal. Ex. R. s. 1 דפרין saving from drowning; a. fr.

הַיָּפָה (b. h.) pr. n. f. *Hazzelelponi*, alleged name of Samson's mother. Num. R. s. 10; B. Bath. 91^a ed. (Ms. R. דפרין, Ms. R. דפרין).

הַיָּפָה pr. n. (cmp. preced.), דפרין prob. name

fo a family settled in Babylonia. M. Kat. 22^a (Ms. M. (הצלבוני).

הַצְנַעַ m. (Inf. Hif. of צנע) *chastity*. Pesik. Sos, p. 146^b; Yalk. Job 906; (Yalk. Gen. 93 הַצְנִיעוּת).

הַצְעֵזָה f. (יָצַע) *making a couch, laying out of mattresses, carpets &c.* Keth. 4^b, a. e. הַצְעֵת הַמַּטָּה making the bed (for her husband). Yoma 69^a שָׂרִי בִדְ' שָׂרִי for spreading under (to sit or lie on), garments of mixed materials (כלאים) are permitted.—V. מַצְעַע.—Transf. *arrangement, structure, construction*. Hull. 49^b וְכ' שֶׁל מִשְׁנֵה וְכ' the construction of the Mishnah (Boraita) is as you stated, but reverse the first clause. Snh. 51^a; a. e.

הַצְתָּה f. (יָצַת) *kindling*. Y. Sabb. II, beg. 4^c צְרִיכָה בְּרִיב וְכ' הַצְתָּה (corr. acc.) must be kindled so that the larger portion be on fire, v. הֶלֶק. Y. Yoma II, 39^c top; Bab. ib. 24^b הַצְתָּה וְכ' kindling of &c.

הַקְבֵּלָה f. (קָבַל, v. קִבְּלָה) *reception*. Shebu. 35^b; Sabb. 127 (Ms. M. קִבְּלָה) ה' פָּנֵי שְׂכִינָה receiving the Divine Presence.

הַקְדֵּשׁ, הַקְדִּישׁ m. (קִדַּשׁ) 1) *that which is dedicated to a sacred purpose*, esp. *sacred or Temple property*. Yeb. 66^b bot., a. fr. וְכ' a pledged animal which the debtor dedicates as a sacrifice &c., v. פָּקַע. Gen. R. s. 60 וְכ' Arakh. VIII, 7 עִלּוּי dedication of the value of an object; opp. מִזְבֵּחַ ה' dedication for the altar (allowing no redemption). Ib. VII, 1 מִחֲשַׁבְּתֵי הַדְּשִׁים months are not counted for redeeming dedicated property, i. e. fractions of a year count for a year in favor of the treasury. Kidd. 2^b כֹּה' אִכְ"ע כֹּה' because (by betrothing her to himself) he makes her forbidden to all other men like sacred property (v. קָנַשׁ). Taan. 24^a וְכ' הֵרִי הֵן ה' עֲלֵיהֶן they shall be to thee sacred property (like charity funds); a. v. fr.—2) *dedication*. Arakh. 2^a; Tem. 2^a רִחֲלֵת ה' a preliminary act of dedication, ה' סוּקָה the final dedication (laying hands on the animal's head prior to sacrificing it). Ib. 9^b; B. Mets. 54^b רִאשִׁוֹן ה' the original dedication, ה' שֵׁנִי the substitution (for an animal which became defective); a. fr.—Pl. הַקְדִּישׁוֹת *laws concerning sacred objects*. Lev. R. s. 5; a. fr.—2) *laws concerning dedication*. Tosef. Erub. XI (VIII), 24; ib. Hag. I, 9 (ed. Zuck. וְהַקְדִּישׁוֹת, corr. acc.); a. e.

הַקְנֹת f. (נָקַו) *letting blood, opening a vein*. Ker. V, 1 הַקְנֹת דָּם ה' שֶׁהִנֵּשׁ יוֹצֵאָה בו the blood of arteries with which life goes out, i. e. the splashing blood; ib. 22^a. Nidd. 19^b. —Gitt. 70^a דָּם הַקְנֹת blood-letting. Sabb. 29^a ה' סְעוּדָה ה' (ed. דָּם ה') the meal taken after blood-letting; a. fr.

הַקְמִיר m. (קָמַר) *letting rise in smoke, burning on the altar*. Ber. I, 1; a. fr.

הַקְמָרָה f. same. Y. Pes. VII, 34^c top. Y. Yoma II, 39^c; a. e.—Pl. הַקְמָרוֹת. Tosef. Dem. II, 7 הָדָר; Men. 18^b Ms. M. (ed. הָדָר); Hull. 132^b הָדָר (v. הַמָּסַס as to fusion of article).

הַקְנִיפָא, הַקְנִיף, v. הִיפָּה.

הַקְנִישָׁא, הַקְנִישׁ, v. הִיפָּה.

הַקָּם m. (Inf. Hif. of קָם, formed for analogy with הִפָּה q. v.) *confirmation, the privilege of confirming a vow*. Ned. X, 7; a. fr. (comment. write indiscriminately הָקַם a. הִפָּה, analogous to הִפָּה).

הַקָּמָה f. (קָם) 1) same. Ned. 69^a ה' ראשונה ה' the first confirmation (when he said the first לִיכִי). Ib. ולא ה' but my confirmation shall not take effect; a. e.—2) *erection*. R. Hash. 2^b לְהַקָּמָה הַמִּשְׁכָּן dating from the erection of the Tabernacle. Y. Yoma I, 38^c top; Num. R. s. 12, a. e. ה' הָלִילָה ה' the putting up (of the Tabernacle) by night; a. e.—Pl. הַקָּמֹת. Ib. הַקָּמֹתָיו his repeated acts of putting up.

הַקְנָאָה, f., v. אֶקְנִינָהּ.

הַקְנָפָא, הַקְנָף, v. הִיפָּה.

הַקְפָּדָה, v. אֶקְפָּדָה.

הַקְפָּה f. (קָפָה II) 1) *surrounding, going round*. Yoma 59^a בְּרִגְלָה ה' the sprinkling was done in walking around; ה' בִּירִי by circular movements of the hand. Pesik. R. s. 41 הַקְפָּת הַמִּזְבֵּחַ going around the altar in procession with the Lulab; a. e.—2) (ref. to Lev. XIX, 27) *shaving the hair of the head all around*. Naz. 29^a וְכִבִּיר ה' and he (the Nazir) may shave &c. Ib. הַקְפָּת כָּל הָרֹאשׁ shaving the entire head, opp. to פָּאָה ה' shaving the ends, v. פָּאָה. Y. Sot. II, beg. 17^d ה' נִוִּירֹת ה' the shaving required by Nazir laws (Num. VI, 18); a. e.—3) *growth of hair around a limb*. Y. Yeb. X, end, 11^c; Snh. 68^b.—4) *debts for merchandise payable at certain seasons* (cmp. הַקְפָּה). Shebi. X, 1; Tosef. ib. VIII, 3 הַקְפָּת הַנִּיחָה וְכ' shop-debts are not subject to the law of limitation in the Sabbatical year.—Pl. הַקְפָּוֹת. Gen. R. s. 41 he came back הַקְפָּוֹתָיו to pay his debts; Yalk. ib. 69.

הַקְצָה I f. (קָצַץ) *waking up*. Midr. Till. to Ps. XVII, 15 הַקְצָת הַמָּתִים resurrection of the dead.

הַקְצָה II f. (קָצַץ, קָצַץ) *cutting, growth of hair around* (cmp. Prov. XVI, 30) cutting the lips, i. e. contracting the mouth for a blasphemous expression. Snh. 65^a Ar. a. Ms. K. (ed. עֲקִימָה, v. עֲקִימָה).

הַקָּר m. (Inf. Hif. of קָר; cmp. Jer. VI, 7) *welling, pouring forth* (cmp. מְקִיר). ה' בְּאֵר ה' well, opp. to cistern; esp. *B'er Haker* name of a certain well. Erub. X, 14. Ib. 104^b ה' הַבּוֹרֹת ה' Ms. M. (ed. הַבּוֹרֹת); Y. ib. II, beg. 20^a.

הַקְרָבָה f. (קָרַב) 1) *offering*, use of the verb הִקְרִיב. Men. 11^a הִיא בַת ה' הִיא it is an object which may eventually be offered. B. Kam. 12^b לֹא הִיא fit for offering (if the Temple existed). Erub. 63^b, a. e. מִן הַקְרָבָה הַמִּדִּין study of the Law is more important than the offering of daily sacrifices. Lev. R. s. 2, end וְכ' the term

על הקריבה ועל ה' ח' הקריב is used &c. Ib. s. 20 they died ח' ח' (=ח') for coming near (Lev. XVII, 1) and for offering (Lev. X, 1); a. fr.—2) *drawing nigh for attack*. Ex. R. s. 21 הקרבת פריעה (Ex. XIV, 10).

הַקְרִייה, **הַקְרִייה**, **הַקְרִייה** f. (Hif. קרה) *preparation, arrangement*. Sifra Num. 159; Yalk. ib. 787 (interpret. חקריחם, Num. XXXV, 11).

הַקְרִישׁ, v. **הַקְרִישׁ**.

הַקְרִישׁ f. (קיש) *clapping, knocking together*. Snh. 65^a הקישת זרועותיו the clapping of his (the necromancer's) arms; Ker. 3^b.—*Pl.* הקשיות. Ib. (Snh. l. c. always sing.).

הַר (הַר) m. (b.h.; הרר) *mound, mountain*; transf. *eminent person*. Midd. II, 1, a. fr. הר הבית the Temple mount. Yeb. 17^a (play on הרפניא בו (הרפניא) a hill to which all turn (whose spurious descent prevents them from getting wives elsewhere); a. v. fr.—Hull. 39^b (in Chald. diction) יהי רישך יהי here is thy head and here the mountain (a colloquial phrase for compelling one to give up a bargain).—Ex. R. s. 28 (ref. to Ex. XIX, 3) בזכות הר for the merit of the distinguished one (Abraham), ואלא אבות *har* means the patriarchs (ref. to Mic. VI, 2). Snh. 107^a הר שבכם הר the most prominent of you; a. fr.—[For proper nouns composed with הר, v. respective determinants].—*Pl.* הררים, הררים. Tam. 32^a, a. e. הרר, v. הרר. Suh. 24^a הרר הרר uprooting the highest mountains (a figure for dialectical ingenuity). Y. Yeb. I, 3^a bot. בין שני הרר וכ' between the two high mountains (great scholars). Ex. R. s. 15 ואלא אבות הר, v. supra.—Hag. I, 8 כדו חלויין בשערה like mountains suspended on a hair (a slender Bible text for numerous Talmudic laws); a. v. fr.

הַרְא, *Af.* אהרר (emp. הרר, הרר) *to heat, irritate*. Targ. Prov. XXV, 20 מַהְרָא (Var. מַהְרָא) ed. Lag. (ed. Mazar, ed. Wil. מחרא, corr. acc.); v. בהרר. —Comp. הרר, הרר.

הַרְבֵּה (Inf. Hif. of רבה) *to increase; the numerical value of the letters* ה'ר'ב'ה=212 (days). Gen. R. s. 20 (play on הרבה ארבה, Gen. III, 16) כל שהוא ה' ארבה וכ' if an embryo is 212 days old, I shall cause it to grow (it is vital); Y. Nidd. I, 49^b top בארבה הרר הוא בארבה כל שהוא; v. אל'ק.

הַרְבֵּעָה f. (רבע) *the (forbidden) coupling of heterogeneous animals*. Snh. 56^b הרבעת בהמה; Sifra Aharé Par. 9, ch. XIII. Hull. 71^a לה' with reference to forbidden coupling; a. e.

הַרְג (b.h.) [*to cut*, v. הרג] *to kill, put to death*. Num. R. s. 21, beg. בא להרגך השכם להרגו if one comes to kill thee, be the first to kill him; Ber. 58^a; Snh. 72^a .. להורגך. Gitt. 56^b את עצמו he (Titus) thought he had killed himself (euphem. for *the Lord*); a. v. fr.—*Part. pass.* הרג. Tosef. Gitt. V (III), 1 מלחמה לפני מלחמה (ed. Zuck. בשעת) those executed (by the

Roman government) before and during the Vespasian war; Y. Gitt. V, 47^h top [read:] וכן' הרגתי מלחמה ולפני וכן' Y. Ber. I, 3^d, v. ביהר. Pes. 50^a; B. Bath. 10^b, a. e. הרוגי martyrs under the Roman government (R. Akiba and his fellow-martyrs), v. לדי; a. fr.

Nif. נהרג *to be killed, executed*. Taan. 18^b נהרגו were put to death (by the Roman government). Gitt. 56^a נהרג is to be put to death. Snh. 74^a תהרג ואל תהרג transgress or thou wilt be killed; a. fr.

הַרְג m. (preced.) *murderer, highway-man*, contrad. to הרם the oppressor who does not threaten to kill. Y. B. Mets. IV, end, 9^d.—*Pl.* הרגין. Ned. III, 4, v. נדר.

הַרְג m. (b.h.; preced. wds.) *execution by decapitation with a sword*. Snh. VII, 1; a. fr.

הַרְגִיז, **הַרְגִיז** m. (prob.=ארגז q. v.) euphem. for *buttocks* (or *testicles*). Bekh. VI, 6 תרגיזי Maim., Ar. Var. תרגיזי, ed. אבזי q. v.

הַרְגִינִי, v. **הַרְגִינִי**.

הַרְגִל m. (רגל, v. רגל) 1) *habit*; הרגל לשון habit of the tongue, fluency acquired by memorizing. Koh. R. to VI, 9.—2) *leading to, occasion for*. הרגל עבירה because it offers an occasion for sin. Sabb. I, 3; Pes. 30^a; 36^a; a. e.—Ab. Zar. 17^a רבר הר (euphem.) preliminaries of sexual connection.

הַרְגִנָּה, v. **הַרְגִנָּה**.

הַרְגִנִּין, v. **הַרְגִנִּין**.

הַרְגִשָּׁה f. (רגש, Hif.) *sensation, perception, sensuous affection*. Nidd. 43^a בה' נעקרה he felt the effusion coming, but the discharge was not perceived. Ib. 57^b הרגשת מי וכ' the sensation of discharging urin; a. fr. Yalk. Jud. 42 וד' הרגש to every sense.—*Pl.* הרגשות *senses*. Num. R. s. 14 וחמש מורגשות הרגש corresponding to the five senses and the five perceptions.

הַרְגִשָּׁה, v. **הַרְגִשָּׁה**.

הַרְגִלִּים, v. **הַרְגִלִּים**.

הַרְגִלִּין f. (ὄργανον) *water-organ*. Targ. Ps. CII, 4 Ms. (Regia הרריב, ed. חלילין).

הַרְגִלִּים m. same. Arakh. 10^b (not לים...); Tosef. ib. I, 13 הרריב לא הרריב ed. Zuck. (corr. acc.; ed. ארגלילים); emp. ארגלילים.

הַרְגִלִּים* m. (transpos. of הרס, v. מדרר, מדרר &c.) *the copulation of birds*; unnatural gratification on a woman's body. Snh. 66^b Ar. (ed. תירודין; v. הרורים). [Ar.: *doing of Herod*, ref. to B. Bath. 3^b; v. הרוריס.]

הַרְגִלִּים, v. **הַרְגִלִּים**.

הַרְגִלִּים, v. **הַרְגִלִּים**.

הַרְדַּפִּי, v. הַרְדַּפִּי.

הַרְדַּפִּי m. (comp. of הר=הר, a. הַרְדַּפִּי; v. הַרְדַּפִּי) *wait-ivy*, the leaves of which may be used for bitter herbs on the Passover night. Pes. 39^a (Ms. M. הַרְדַּפִּי). V. הַרְדַּפִּי.

הַרְדַּפִּי (הַרְדַּפִּי) f. pl., v. הַרְדַּפִּי *a species of domesticated doves* (prob. so named from the manner of their fructification, v. הַרְדַּפִּי). Hull. XII, 1; Bets. 25^a; Tosef. ib. I, 10; Tosef. Hull. X, 9 הַרְדַּפִּי ed. Zuck. (Var. הַרְדַּפִּי). Hull. 139^b וְהַרְדַּפִּי הַרְדַּפִּי וְהַרְדַּפִּי one reads *hadr.*, and one reads *hard.*, the one deriving our w. from Herod, the other from the name of a place.

הַרְדַּפִּי f. (הַרְדַּפִּי, with ר inserted; emp. הַרְדַּפִּי) [*removal, isolation,*] *imprisonment within a narrow enclosure of reeds or poles*, a punishment for contempt of court (v. הַרְדַּפִּי). M. Kat. 16^a (explain. לְשׁוֹנֵי, Ezra VII, 26). Ib. (a version of the Gaonim quoted by Asheri a. l., Nr. 53) הַרְדַּפִּי פָּאָה נֶצְבִּי דְקִנִּי what is *hardafah*? Said R. P., Poles of reeds (fastened in the ground). [In ed. a. Mss. the answer to הַרְדַּפִּי is absent.] [Ar. ed. Koh. הַרְדַּפִּי.]

הַרְדַּפִּי, v. next w.

הַרְדַּפִּי m. (Chald. form of הַרְדַּפִּי) *a creeper* the berries of which were known to be injurious to animals. Hull. III, 5 (58^b); Tosef. ib. III, 19.—Mekh. B'shall., Vayassa 1 (ref. to Ex. XV, 25) הַרְדַּפִּי it was the trunk of an ivy; Ex. R. s. 50; (ib. s. 23 הַרְדַּפִּי); Yalk. ib. 256 הַרְדַּפִּי (corr. acc.); Tanh. B'shall. 24 הַרְדַּפִּי מִן הַיָּדֵה; Tanh., ed. Bub., ib. 19.—[Var. הַרְדַּפִּי, v. Koh. Ar. s. v.]—Targ. Y. Ex. XV, 25 הַרְדַּפִּי.

הַרְדַּפִּי, v. הַרְדַּפִּי.

הַרְדַּפִּי (b. h.) *to conceive, be with child*. Yalk. Ex. 168, end. Y. B. Kam. V, 5^a top; Bab. ib. 49^a.

Hof. הַרְדַּפִּי *to be conceived*; * (homilet.) *conception*, v. הַרְדַּפִּי. Gen. R. s. 64; Yalk. Job 894 that she would have said to him, הַרְדַּפִּי הַרְדַּפִּי is this a time for conception, man? ('Rashi').

הַרְדַּפִּי I, v. הַרְדַּפִּי.

הַרְדַּפִּי II m. *urin-soaked dung*, v. הַרְדַּפִּי a. הַרְדַּפִּי.

הַרְדַּפִּי m. (הַרְדַּפִּי) 1) *thought, meditation*, opp. הַרְדַּפִּי loud recitation. Ber. 20^b הַרְדַּפִּי דְּמִי reviewing in mind (a Biblical passage &c.) is as good as loud recitation. Sabb. 150^a (ref. to Is. LVIII, 13) הַרְדַּפִּי וְכִי talking (business on the Sabbath) is forbidden, thinking (planning) is permitted.—2) *heated imagination*, esp. *impure fancies*. Ber. 12^b הַרְדַּפִּי עֲבִירָה הַרְדַּפִּי idolatrous fancy. Nidd. 13^b הַרְדַּפִּי לִירִי who allows sinful fancies to take a hold of him. Zab. II, 2; a. fr.—Pl. הַרְדַּפִּי. Yoma 29^a top הַרְדַּפִּי עֲבִירָה וְכִי sinful (obscene) imaginations are more injurious to

health than the sin itself. Esth. R. to III, 1 (play on alar) הַרְדַּפִּי דְּבִרִּים הַרְדַּפִּי plans (schemes) were there.

הַרְדַּפִּי ch. same. Targ. O. Deut. XXIX, 18. Targ. Y. ib. XXIII, 11; a. e.—Snh. 45^a הַרְדַּפִּי take into consideration the possibility of creating impure thoughts (among the spectators); Sot. 8^a.—Pl. הַרְדַּפִּי, הַרְדַּפִּי, הַרְדַּפִּי. Targ. Y. Lev. VI, 2. Targ. Ez. XXXVIII, 10; a. fr.

הַרְדַּפִּי (Pilp. of הַרְדַּפִּי; v. הַרְדַּפִּי, emp. esp. Is. LIX, 13) 1) *to conceive in mind, to think, meditate, plan*. Ber. III, 4 הַרְדַּפִּי בְּלִבּוֹ thinks (recites the Sh'ma) in his heart, v. הַרְדַּפִּי. Gitt. 57^b הַרְדַּפִּי בְּדַעְתּוֹ he conceived the idea of repentance.—2) *to be heated, entertain impure thoughts*. Hull. 37^b הַרְדַּפִּי בִּימִי I allowed no impure thoughts to rise in me in day-time; a. fr.—3) (followed by אַחֲרֵי) *to disparage, criticise, detract from*. Snh. 110^a הַרְדַּפִּי אַחֲרֵי רַבִּי who speaks evil of his teacher. Num. R. s. 7 אִם הַרְדַּפִּי וְכִי if thou criticisest them &c. Ber. 19^a אֵל הַרְדַּפִּי אַחֲרֵי בִימִי do not think evil of him the day after (for he surely repented). Sifré Deut. 307 לְהַרְדַּפִּי אַתָּה מְדַבֵּר אַתָּה you must not criticise His dealings with man; a. fr.—4) *to heat, make sick with fever*. Lev. R. s. 17 (play on הַרְדַּפִּי, Ps. LXXIII, 4; v. הַרְדַּפִּי) הַרְדַּפִּי לֹא הַרְדַּפִּי (עֲרַעַר) הַרְדַּפִּי I did not make them hot with diseases; Yalk. Ps. 808. [Uks. III, 11, v. הַרְדַּפִּי.]

הַרְדַּפִּי ch. same. Targ. Y. Gen. VI, 2.—Targ. Job II, 10 הַרְדַּפִּי; a. fr.

הַרְדַּפִּי, Y. Kil. I, 27^a, v. הַרְדַּפִּי.

הַרְדַּפִּי m. (v. next w.) *profit*, opp. הַרְדַּפִּי. M. Kat. 2^a.

הַרְדַּפִּי f. (b. h. הַרְדַּפִּי) 1) *relief, release*. Ex. R. s. 10, end; Tanh., ed. Bub., Vaëra 22; Yalk. Ex. 186 (emp. הַרְדַּפִּי as to fusion of article). Tanh. Mikk. 10, v. הַרְדַּפִּי I; a. e.—2) *plenty, liberal provision; comfort*. Snh. 21^b הַרְדַּפִּי לֹא צָרִיכָא לֵהּ the word לֹא is to intimate a liberal appropriation (for the army). Sifré Deut. 306 הַרְדַּפִּי וְאֵין לִשְׁוֹן פְּתִיחָה אֵלָּא לִשְׁוֹן הַרְדַּפִּי the word 'opening' has the meaning of comfort, opp. לִשְׁוֹן דְּרוּחַ. Keth. 49^a אֵלְמִנְרוֹ לֹא נִרְאָה לִיהָ בֵּהּ וְכִי as to his widow he cares not for her living comfortably (from her own earnings besides the legal alimentation) &c.

הַרְדַּפִּי, Tosef. Toh. VIII, 1, v. הַרְדַּפִּי.

הַרְדַּפִּי m. pl. (הַרְדַּפִּי, v. הַרְדַּפִּי) *heating*, הַרְדַּפִּי מעֲשֵׂה הַרְדַּפִּי *unnatural gratification on a woman's body*. Snh. 66^b, Resp. Gaon. ed. Cassel, p. 110; v. הַרְדַּפִּי, a. הַרְדַּפִּי.

הַרְדַּפִּי, v. הַרְדַּפִּי.

הַרְדַּפִּי II, a. next w.

הַרְדַּפִּי f. (הַרְדַּפִּי) m. pl. (Rashi) (v. הַרְדַּפִּי II) name of a *bitter herb* (not generally used as food). Pes. 39^a (Ms. M. 2 הַרְדַּפִּי, Ms. O. הַרְדַּפִּי, v. הַרְדַּפִּי; v. Rabb. D. S. a. l. note 9).

תְּרוּקָה (=תְּרוּקָה, v. תְּרוּקָה) *to imprison*. B. Kam. 85^b 'וכ' תְּרוּקָה בְּאֵתְרוּקָה Ar. (ed. תְּרוּקָה) he kept him locked up in a room and forced him to be idle.—*Part. pass.* מְתְרוּקָה Ned. 91^b 'וכ' בְּבִיתָא וְכ' Ar. (ed. תְּרוּקָה) (*ed. Ithpa.*) who was locked up in a room with a woman.

תְּרוּקָה m. pl. (preced.) ה' *guard-house, a gate house* with one door opening to the court and another leading to the entrance to the inner rooms or buildings; cmp. תְּרוּקָה Men. 33^b.

תְּרוּקָה, v. תְּרוּקָה.

תְּרוּקָה f. (תְּרוּקָה) *washing, bathing*. Sabb. 134^b תְּרוּקָה בְּלִי גִוְפִי bathing the child's entire body; תְּרוּקָה בְּלִי גִוְפִי the wound of circumcision. Keth. 96^a.

תְּרוּקָה or **תְּרוּקָה** (תְּרוּקָה) 1) *distance*.—a) ה' עֲדוּת an unlawful space between a deed and the signatures of the witnesses. Y. Gitt. I, 43^e bot. 'ע' עֲדוּת פְּסוּלִין אֵינָן נִשְׁמָרִין כִּדְּעָא the signatures of disqualified witnesses, between qualified ones, are not to be looked upon as if they were a blank creating an unlawful distance; ib. IX, 50^e; ib. VIII, end, 49^d (insert: עֲדוּת פְּסוּלִין אֵינָן).—b) *distance of relationship*, i. e. *testimony not objectionable on account of kinship*. Y. Keth. II, 26^d top [read:] וְאִם אֵין אִתְּךָ מֵאֲמִינִי and if you do not believe him that he is his son, let his statement (that he is a priest) be considered a stranger's testimony &c.—2) *a precautionary measure, a preventive law*. Y. Maasr. I, 49^b top.

תְּרוּקָה f. as preced. 2. Pes. 2^b. Ab. Zar. 31^b ה' תְּרוּקָה an extraordinary precaution.

תְּרוּקָה, v. תְּרוּקָה.

תְּרוּקָה I, תְּרוּקָה m. (=תְּרוּקָה, רֵאשִׁית) *aspect, characteristic points, case*. B. Kam. I, 1 (ref. to the four cases of damage Ex. XXI, 28; XXI, 33; XXII, 4; XXII, 5) לֹא ה' חֲשׂוֹר (Y. ed. תְּרוּקָה) the case of the goring ox is not analogous to that of the eating animal, nor are the cases of both of them which are animated beings, analogous to the case of damage through fire which is inanimate &c. (i. e. the four cases had to be specified in the Biblical text); yet the points common to all are that they are liable to do damage &c. Mekh. Mishp. N'zikin, s. 5 'וכ' ה' תְּרוּקָה לֹא ה' חֲשׂוֹר the case of (cursing) the judge is not analogous to that of (cursing) the prince, yet the point common to both &c. [In G'marah, v. B. Kam. 4^a.]

תְּרוּקָה II (v. preced., =b. h. הֵן) 1) *behold, here is*. Gen. R. s. 91, end ה' הֵן הֵן here is the silver &c.—Ab. III, 4, a. fr. 'וכ' זֶה ה' זֶה such a person is &c. Bets. V, 3, a. fr. 'וכ' ה' אֵלֵינוּ in this case they are &c. B. Kam. IX, 2 ה' הֵן here is thy property before thee (take it in the condition in which it is); a. v. fr.—אֵין תְּרוּקָה I am, will be &c. Naz. I, 1 נִזְרִי I will be a Nazir. Kidd. 31^b 'וכ' כְּפֻרָתוֹ may I be the atonement for his rest (a blessing formula for a deceased father); a. fr.—2) ה' הֵן here is a case of one, if. Meg. 3^b 'וכ' ה' הֵן if one is going to slaughter &c.; a. fr.

תְּרוּקָה f. (תְּרוּקָה) *killing*. Sabb. 107^b.—Esp. *execution of capital punishment, decapitation*. Y. Keth. II, 26^d 'וכ' נִגְמָרָה לָהּ if she has been sentenced to death. Y. Sanh. VII, 24^b ה' תְּרוּקָה decapitation, v. תְּרוּקָה. Ex. R. s. 1; a. fr.

תְּרוּקָה pr. n. m. *Häredos* (Herod), one of Haman's ancestry. Targ. II Esth. III, 1 (ed. Lag. תְּרוּקָה).

תְּרוּקָה m. (b. h.; תְּרוּקָה) *conception, coition*. Nidd. 16^b. Gen. R. s. 64. Y. B. Kam. V, 5^a top ה' הֵן the natural father (not step-father); a. e.—B. Kam. 49^a ה' הֵן womb, abdomen.

תְּרוּקָה, Y. Ter. XI, 48^a, v. תְּרוּקָה.

תְּרוּקָה, v. תְּרוּקָה.

תְּרוּקָה, v. תְּרוּקָה.

תְּרוּקָה f. (תְּרוּקָה) *shouting for joy*. Pesik. Ronni, p. 141^b one of the expressions for rejoicing (Cant. R. to I, 4, reads תְּרוּקָה II. Cmp. תְּרוּקָה II.

תְּרוּקָה f. (תְּרוּקָה, תְּרוּקָה) *trembling*, only in תְּרוּקָה *wink of the eye*, 'ע' בֹּהַ in a wink. Koh. R. to XI, 1 (ed. Wil. 'בֹּהַ).

תְּרוּקָה or **תְּרוּקָה** f. pl. (b. h.; תְּרוּקָה, cmp. תְּרוּקָה) *grits, polenta*. Sot. 42^b (homiletical play on *Harafah*, II Sam. XXI, 16, a. *Orpah*, Ruth I, 4) why was she called Harafah? because all pounded (used) her like grits, v. תְּרוּקָה. [Cmp. Y. Kidd. I, 59^a top a. Kerith. 11^a where תְּרוּקָה is taken as the equivalent of כְּרֶשֶׁת, with reference to תְּרוּקָה Prov. XXVII, 22. Cmp. תְּרוּקָה for obliteration of radical ה.—Targ. I Chr. XX, 4; 6; 8 reads תְּרוּקָה for h. text תְּרוּקָה, תְּרוּקָה.]

תְּרוּקָה, v. תְּרוּקָה.

תְּרוּקָה, v. תְּרוּקָה.

תְּרוּקָה m. (תְּרוּקָה) *carrying (a lamb) on one's shoulder*. Pes. VI, 1 תְּרוּקָה Y. ed., Ms. M. a. Mish. Nap. תְּרוּקָה (ed. תְּרוּקָה) the carrying of the Passover lamb to the Temple. Y. ib. 33^b top.

תְּרוּקָה f. 1) same, v. preced.—2) *grafting*. Shebi. II, 6; a. fr.

תְּרוּקָה, v. תְּרוּקָה.

תְּרוּקָה, v. תְּרוּקָה.

תְּרוּקָה pr. n. m. (*Ἀρχίνο*) *Harkinas*, father of R. Dosa. R. Hash. II, 8 (25^a) ה' תְּרוּקָה Mish. a. Ms. M. (ed. 'תְּרוּקָה); Mish. Pes. a. Y. ed. אֲרִכִּינָס, v. Rabb. D. S. a. l. note). Tosef. Neg. I, 6 ה' תְּרוּקָה; (ib. Kel. B. Bath. IV, 14 ה' תְּרוּקָה). Yeb. 16^a; a. fr.

תְּרוּקָה f. (תְּרוּקָה) *inclination, nodding assent*. Y. Gitt. VII, 48^e bot.; Y. Ter. I, 40^b top.

תְּרוּקָה f. (תְּרוּקָה) 1) *lifting, removal*. Y. Yoma II, beg. 39^b ה' תְּרוּקָה this (service) is excluded, since it con-

with extinction). Ker. 9^a (דמים) רם reception into the covenant through the sprinkling of blood (Ex. XXIV, 5 sq.).—Sifra Vayikra, N'dabah, Par. 5, ch. VI וְהִרְצִיָה after the sprinkling of the blood. Zeb. 45^b וְהִרְצִיָה those for whom a sacrifice may effect atonement. Sifra Emor ch. III, Par. 4 מִזֶּה חִילוּל . . . ה' as the desecration *there* refers to a sacrifice which has an atoning effect; a. fr.—2) *making willing, conciliation*. Men. 27^a וכן ישראל עד . . . וכן ישראל בה' . . . באנדה אתה וכן ישראל and so is with Israel's conciliation (with God), which can be achieved only when they are all one brotherhood; (Yalk. Lev. 65: לא ישובו לארצם וכן ישראל לא ישובו לארצם (עד וכ' Kidd. 14^b להרצוא אדון to make the master willing to dismiss his slave (Deut. XV, 18).—3) (v. הִרְצָה *Hif.*) *discourse* (on theosophy).—*Pl.* הרצאות. Hag. 14^b.

תְּרָקֶדָה f. (רָקַד) *shaking* (in the sieve), *sifting*. Pes. 11^a מֵאֵל וְהָ טוּרְיָהּ in grinding and sifting (the flour) what change from the ordinary process can he make? Ib. עָלָה נֶפֶשׁ הִיא עוֹשֶׂה הַטּוּרְיָהּ he does the sifting on the back of the sieve. Y. Sabb. VII, 10^b bot. 1. a. e.—Tosef. Men. XI, 4 וְהָ טוּרְיָהּ.

תַּרְקִיָּא v. תַּרְקִיָּת, תַּרְקִיָּא

זֶרְקִיד m. *sifting*, v. זֶרְקָה.

*תַּרְקִיאוֹפּוֹלִיס pr.n. pl. *Heracleopolis*, in Middle Egypt. Pesik. Vayhi, p. 63^b עיר החרם זה הדיאקנו (corr. acc.) *Ir Haheres* (Is. XIX, 18) is *Heracleopolis*; Pesik. R. s. 17 סרק ארי (corr. acc.). [V., however, Men. 100^a.]

יָרַר, pl. יָרָרִים, v. יָרַר.

הַרְשָׁאָה f. (רָשָׁה, *Hif.*) authorization, authority, power of attorney. Keth. 95^a לְהַרְשִׁיא לְהוֹדוֹת let the two purchasers of the same property write out a power of attorney to one another (to sue the seller). Shebu. 31^a הָאֵלֶּה הֵם הַבָּאִים לְפָנַי הַנֶּחֱמָה בְּרִי he who comes before court with a power of attorney (not in his own case). Bekh. 47^b; a. fr.

* **תָּרָה** f. (b. h., v. Jer. XX, 17; **תָּרָה**) *womb* of an animal. Ber. 44^b; 57^b; Ab. Zar. 29^a. [Oth. opin. *sweetbread, pancreas*; v. **רָתָה**.]

חֲרִיטָא f., v. חֲרִיטָא.

רחת, v. רחת.

הַשִּׁיב m. (Inf. Hif. of שָׁב) *restoring, giving back*. B. Mets. III, 6 (38^a) מַפְיֵי ה' אֲבִירָה Ms. M. a. Y. ed. (ed. כַּמְשִׁיב) because the taking care of a trust comes under the duty of restoring a neighbor's lost property; Y. Yeb. II, end, 4^b; a. e.; v. next w.

הַשְׁבֵּת f. same, הַשְׁבֵּת אֶבְרָהָם the duty of restoring a neighbor's lost property. B. Kam. V, 7 (54^b) לֵד א' (Ms. M.a. Y.ed. לְהַשְׁבִּיב; Y.ib. V, end, 5^a לְהַשְׁבִּיב, v. preced.); Yalk. Ex. 281; a.fr.—**הַשְׁבֵּתוֹת**. B. Kam. 57^a; B. Mets. 31^a רִיבֵתָּהּ ה' הִרְבָּה מפני because the Biblical text speaks frequently of restoration (but does not intimate that the owner must be notified of the restoration).

תִּשְׁבּוֹן, תִּיֵּשׁ m. (preced.) *making amends for robbery, fraud &c.* (according to Lev. V, 20—26). Yeb. 47^b

לֹא יִרְחַק לֹדֶה has not the privilege of making amends (and being atoned for); Ab.Zar. 71^b. B. Bath. 35^b לֹא יִרְחַק לֹדֶה has no opportunity of &c.—B. Mets. 48^a לֹדֶה as amenable to the law &c.

הַשְׁפָּחָה f. (*Hif.* שָׁפַח) removal (v. Ex. XII, 15). Pes. 5^a הַשְׁפָּחָה שְׂאִיר.—Pl. הַשְׁפָּחוֹת. Ib. 10^b שלש ה' בחרור הַשְׁפָּחוֹת. The three injunctions in the Torah concerning the removal of leavened things.

יָדָהּ m. (יָדָהּ) *reaching*, **יָד** *regard to one's wealth*, the law regulating the payment of certain vows according to one's means (Lev. XXVII, 8). **יָדָהּ** *בה'* 5^a **יָדָהּ** *בה'* **יָד** *does he come under the law of &c.?*—**יָד** *בה'* **יָד** *the law of hesseg yad is regulated by the means of him who makes the vow; a. e.*

הַשְׁגָּתָהּ f. same, הַשְׁגָּתָהּ יָד (Lev. XXV, 26) *having or obtaining the necessary means*. Y. Kidd. I, 59^b **יָד יָד עַצְמוֹ** his own obtaining the means of redemption; **יָד יָד אֲחֵרִים** the furnishing the means by others.

אֶשְׁכֶּרֶה, v. חֲשִׁכָה.

הַשְׁחֵרָה f. (denom. of שָׁחַר) *getting up early; early work, study.* Lev. R. s. 19, heg., v. הַשְׁחֵרָה.

הַשְׁחָה (Inf. Hif. of שָׁחַה) pr. n. *Hashheth* (*Destruction*), allegorical name of an angel of justice. Ex. R. s. 41, end (ref. to Ps. CVI, 23); ib. s. 44; (Deut. R. s. 3, a. e. מַשְׁחֵה).

הַשְׁחָה f. (שָׁחַת) 1) *destruction*. Y. Shek. I, 45^d bot. (ref. to Zeph. III, 7) הַשְׁחָה כָּל ד' . . . הַשְׁחָה כָּל ד' whatever destructive work the Israelites undertook, they did with early rising (eagerly). Ex. R. 10, end הַשְׁחָה הַצְמִירִים the injury (to their bodies) caused by the frogs (Ps. LXXVIII, 45); a. e.—2) (with ref. to Lev. XIX, 27) *shaving with a razor*. Naz. 57^b; Kidd. 35^b כָּל שִׁשְׁנֵי בָהּ וְכ' he to whom the law, 'Thou shalt not destroy' (Lev. I. c.) applies, is subject to the law, 'Ye shall not take off all around &c.', v. חֲקָפָה. Ib. גִּילּוּחַ שֵׁשׁ בּו ד', v. גִּילּוּחַ; a. fr.

הַשִּׁיחָה f. (שׁח, Hif.)=הִשְׁחִיעַ, *diverting the mind* from a question which must not be answered, a *Biblical puzzle of interpretation* used for diverting the mind.—*Pl.* הַשִּׁיחָה. Y. Ab. Zar. II, 41^e bot. (ref. to הִשְׁחִיעַ, Mish. ib. II, 8) he ought to have diverted his mind by means of one מַחֲשֵׁב בְּחִוְרָה of the five puzzles &c., v. הַמְּבַרְרָה.

הַשָּׁבָה, v. הַשִּׁיב.

הַשִּׁבֹּל m. (b.h.; שִׁבֹּל) *reflection, wisdom*. Lev. R.s. 3, end; a.e.—Esp. *haskel*, one of the expressions for hymns (ref. to שִׁבֹּל in Psalm inscriptions). Y. Succ. II, 54^a top; Y. Meg. I, 72^a top; (Pes. 117^a מְשִׁיבֵל).

הַשְׁפֵּלָה f. (preced.) *wise reflection, thoughtfulness*.
Gen. R. s. 60 (ref. to Prov. XVII, 2) וּמַה הַשְׁפֵּלָהוּ and
what was his (Eliezer's) reflection?; Yalk. Prov. 956.

הַשְּׁמָחָה f. (שָׂחָה, *Hif.*) 1) *early rising, early morning hour*. Sabb. 86^a בַּה' עָלָה he went up early in the

morning. Sifra K'dosh. ch. III, Par. 2 בַּד' צֵא start early.—Sabb. 127^a בַּד' מ' coming in good time to college; a. fr.—Trnsf. *eagerness*. Y. Shek. I, 45^b bot., v. הַשְׁתַּחֲוֶה.—2) *going to labor in the morning*. Y. B. Mets. VII, beg. 11^b שְׂחָהָה השלמה (corr. acc.), v. הַשְׁתַּחֲוֶה.

הַשְׁלָחָה f. (שָׁלַח), *stretching forth of hand, Divine punishment*. Lev. R. s. 20; Num. R. s. 2 (ref. to Ex. XXIV, 11) מִכָּאן שֶׁהָיוּ רְאוּיִין לָהּ יָד from here we learn that they would have deserved punishment at that time. V. הַשְׁתַּחֲוֶה.

הַשְׁלִיכָה f. (שָׁלַךְ), *Hif.*) *casting away* by the side of the altar (Lev. I, 16). Sifra Vayikra, N'dab., Par. 7, ch. IX אִתָּהּ אִתָּהּ בַּד' וְכ' 'it' intimates, only it (the bird sacrifice) is subject to the rule, 'And he shall cast' &c.

הַשְׁלֵמָה f. (שָׁלַם), *completion*. Naz. 8^b מִי הָיָה דָּ' כִּלְלֵי ב' how could he ever have finished the days of vowed nazirate?—Esth. R. to III, 7 הַשְׁלֵמָה הַחוּמָה וְכ' the completion of the wall of Jerusalem.—Y. B. Mets. VII, beg. 11^b, v. הַשְׁלֵמָה.

הַשְׁמֵד (Inf. Hif. of שָׁמַד) [*extermination*,] *Hashmed*, allegorical name of an angel of justice. Ex. R. s. 41, end; s. 44; Midr. Till. to Ps. VII; a. fr.; (Deut. R. s. 3 מִכְנֶה).

הַשְׁמִדָה f. (preced.) *extermination, use of the verb* שָׁמַד. Lev. R. s. 7; s. 10.

הַשְׁמָה f. (שָׁם), *Hif.*) *putting an eye upon, paying kind attention to*. Gen. R. s. 93 [read:] וְיָדָא ד' וְיָדָא ד' is this the kindness thou hast promised (Gen. XLIV, 21)? This is blindness; (Yalk. Gen. 150 שְׁמִיָּה).

הַשְׁמָמָה m. (Inf. Hif. of שָׁמַם, v. Deut. XV, 3) *cancelling*, esp. *cancelling of (cash) debts in the Subbatical year*. Y. Shebi. X, 39^c bot.; Y. Gitt. IV, 45^c bot., sq. Y. Macc. I, 31^a bot. כֹּסֶפִים הוּא it is, like a cash debt, forfeited by limitation.

הַשְׁמָמָה f. same. Y. R. Hash. III, 58^d bot. הַשְׁמָמָה. Arakl. 4^a קִרְקַע ד' the return of landed property to the seller in the year of the jubilee. Kidd. 38^b ב' הוּא the remission of cash debts is a personal obligation (not dependent on the land of Palestine); a. fr.

*הַשְׁפָּה f. (שָׁפַח), *smoothing, rubbing, finishing by rubbing*. Tosef. Kel. B. Mets. IV, 1 ed. (ed. Zuck. הַשְׁפָּה, v. הַשְׁפָּה).

הַשְׁפִּלָה f. (שָׁפַל), *lowering, removal from office*. Gen. R. s. 96 מוֹת וְאֵין מוֹת אֵלָא לְשׁוֹן ד' death (Koh. VIII, 8) means removal &c. Ex. R. s. 45 הַשְׁפִּלָּה, v. הַשְׁפִּלָּה; Lev. R. s. 1; a. e.

הַשְׁפֵּעַ m. (Inf. Hif. of שָׁפַע) *plenty, liberality*. Esth. R. to X, end.

הַשְׁקָאָה, v. הַשְׁקִיָּה.

הַשְׁקָה f. (שָׁקַע), *Hif.*) [*causing contact*,] *dipping of a vessel, filled with an unclean liquid, so as to make its surface level with the surface of the water into which it is dipped*, a ceremony of levitical purification, contrad. to נִגְזַר ד' אִמּוֹ הַטְּבִילָה, immersion. Bets. 18^a let us prohibit levelling as a precaution against immersion (on the Holy Days). Ib.^b קָשִׁיָּא ד' the Mishnah permitting *hashshakah* is contradictory (to what Rabbi said in the Boraitha). Hull. 28^b לֹא סִלְקָא לָהּ ד' לִמְיָא the *hash*. will not affect the liquid (in the vessel).

הַשְׁקָאָה, הַשְׁקִיָּה, הַשְׁקָה f. (שָׁקַע), *Hif.*) *giving to drink*, esp. (הַשְׁקִיָּה סוּסָה) *handing the bitter water to the suspected wife* (Num. V, 24). Meg. II, 7 (20^b) וְלִהְשִׁקוֹת (Ms. M. וְלִהְשִׁקוֹת, Ms. L. וְלִהְשִׁקָּה, v. Rabb. D. S. a. l. note). Y. Sot. III, 18^d top מְדִיקָה סְמוּכָה לָהּ the blotting out must be immediately followed by the giving to drink. Snh. 87^a הַשְׁקָאָה; a. fr.

הַשְׁקָה f. (שָׁקַע), *Hif.*) *the looking down, the use of the verb* הַשְׁקִיָּה. Y. Maas. Sh. V, 56^c bot. אֲרִירָה... כָּל ד' אֲרִירָה (אֲרִירָה) wherever in the Torah *hishkif* is used, it means curse (punishment), but this (Deut. XXVI, 15) means blessing. Tosef. ib. V, 25 'from thy holy dwelling' (מִמַּעַן קִרְשָׁךְ הַשְׁקִיָּה) that is the place of looking down, i. e. *hashkifah* (Deut. I. c.) refers only to 'thy holy dwelling', 'and bless' to 'from (the store of) the heavens'.

הַשְׁתַּחֲוֶה f. (שָׁחָה), *Hif.*) *taking root*. Pes. 55^a וְכִדָּה and as to counting the third day after planting for taking root. Y. Shebi. II, 34^a top אַתָּה ד' אַתָּה ד' we go by the date of taking root. Y. Kil. I, 27^b בְּהַשְׁתַּחֲוֶה he has no interest in their taking root; Y. Maasr. V, 51^d top. Men. 69^a; a. fr.

הַשְׁתָּהּ 1) *now*. Targ. Prov. VII, 24; a. fr.—Sabb. 91^a, a. fr. בְּרִיר ד' אֲזִילִין we go by the present condition. Pes. 4^a דִּקְרִי' ל' וְהָדָא and now that it is established that &c. Hull. 97^a דָּא מְרִיר וְכ' now that R. . . says &c.; a. v. fr.—ד' הָדָא *so now!*, *indeed*, i. e. *how can you compare these two cases?* Snb. 41^b; a. fr.—2) (introducing an argument) *since, when, if*. Hull. 5^b, a. fr. בְּהַמְתִּין ד' לֹא כָּל שַׁכָּן... since the Lord does not allow any evil to come through a beast belonging to the righteous, how much less through the righteous themselves? Ib. 6^b ד' מִיגֻל גֻּלָּה חִלּוּפִי מִיבְעִיָּא if she would take what is not her own, is there any question that she would eventually exchange her own for what belongs to her neighbor?; a. fr.

הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוִיָּה, הַשְׁתַּחֲוָה f. (שָׁחָה), *Hithpa.*) *prostration* for prayer. Ber. 34^b; Meg. 22^b הַשְׁתַּחֲוֶה ד' וְזִי פִישׁוּמִיָּה prostration means spreading out hands and feet. Y. Ber. I, 3^d top לִךְ ד' before Thee prostration is due; a. fr.—[Y. Ab. Zar. IV, 43^d top הַשְׁתַּחֲוֶה]—*Pl.* הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה. Shek. VI, 1. Ber. 31^a כְּרִיעוֹת וְהָדָא in consequence of his repeated kneelings and prostrations.

הַשְׁפִּלָּה m., v. next w.

הַשְׁתַּלְחַח f. (שְׁלַח, *Hilpha*.) ה' יד *being stricken by divine hand, divine visitation*, v. הַשְׁלַח. Num. R. s. 15 Var. (ed. הַשְׁתַּלְחַח); Tanh. B'haäl. 16 להשתלחח; (ib. ed. Bub. 27 לשלוח).

הַשְׁתַּח, Koh. R. to I, 5 ומשחוק ומרחקו read: מַשְׁחָקוּ or מַשְׁחָקוּ; v. מַשְׁחָקוּ a. נַחֲשָׁקוּ.

הַתְּוִבָּה f. (תב) *argument, objection*. — Pl. הַתְּוִבָּה. Y. Peah IV, 18^b top וְכ' all objections which R. Z. brought forth. V. הַתְּוִבָּה.

הַתְּנִיחַ f. (תנח) *knocking off, cutting off*. Y. Snh. VII, 24^b bot. הַתְּנִיחַ הַרֹאשׁ decapitation.

הַתְּחִלָּה f. (תחל) *Hif.*) *beginning, preliminary act*. Sabb. 9^b הַתְּחִלָּה הַחֲסִפּוּרָה the preparations for hair-cutting.—Ex. R. s. 1 וַיּוֹאֵל אֵלָּא לְשׁוֹן ד' *vayöel* (Ex. II, 21) has the meaning of beginning (attempting). Ber. 14^b הוּיָא ד' is considered a beginning of the recitation (and you must finish it); a. fr.—Pl. הַתְּחִלָּה. Mekh. Yithro, Balod., s. 2 קשוח כל ה' all beginnings are difficult. Cmp. אַתְחִלָּה.

הַתְּחִירָא, v. הִתִּיר.

הַתֵּךְ, *Pi.* הִתֵּךְ (sec. verb of תך, fr. *Hif.*) *to melt*. Part. pass. מְהִיכָה; מְהִיכָה מֶחֱלֵב melted tallow. Y. Sabb. II, 4^d top; Bab. ib. 21^a.

הַתְּלִימִים m., Ar., Var. for אַתְלִימִים.

הַתְּלַעַח f. (תלע) *Hif.*) *being worm-eaten, rottenness*. B. Kam. 52^b הוּי פוּשַׁע לְעִנְיִין ד' he is guilty of criminal carelessness when the cover of the pit became rotten.

הַתֵּם (=תם, v. תם II) *there; in that case*; opp. תָּם q. v. Y. Ber. I, 3^d bot. רבנן דבב the Babylonian teachers. Snh. 5^a מִד' לֵד' from Palestine for Palestine. Ib.^b שְׁאֵנִי ד' there, in the case just cited, it is different; a. v. fr.

הַתְּחִיב*, Y. Ber. VII, 12^a אכל בה' (some vers. כה'), read במִּשְׁפָּחָה; v. Hull. 107^a, sq.

הַתְּחַקְנָה f. (תקנה, v. תִּקְנָה) *amendment*, i. e. *a rabbinical measure* to prevent transgression of a law. Y. Succ. III, end, 54^a אָחֵר ד' a rabbinical measure to fortify a rabbinical measure; cmp. גְּזִירָה.

הַתְּחַרָּא, v. הִתִּיר.

הַתְּחַרָּה, v. הִתִּירָה.

הַתְּחַרְּה f. (תחר) *Hif.*) 1) *untying, loosening*. Y. Yeb. XII, 12^c, a. e. ה' or הַתְּחַרְּה הַרְצִיעוּהָ the untying of the shoe strings by the brother's wife, v. הַתְּחַרְּה. Sot. I, 16^c bot. הַתְּחַרְּה ד' loosening of the pantaloons; a. e.—2) (=הִתִּיר) *permission, declaring permitted*. Y. Sabb. XVII, 16^a bot. קודם לַהַתְּחַרְּה prior to the passage of the law permitting the handling of tools on the Sabbath (Mish. XVII, 1); Bab. ib. 123^b, Snh. 58^b הַתְּחַרְּהָ when is she again considered free?

הַתְּחַרְּהָ, *Hif.*) *making one acquainted with the law on a certain subject*, esp. *the legal warning, by witnesses, given to the offender immediately before committing the offense*. Snh. 8^b, a. e. הַתְּחַרְּהָ אֵינוֹ צָרִיךְ ד' וְכ' a student requires no warning, for the law requiring warning is intended only to enable the court to decide between the willful and the ignorant offender. Shebu. 3^b, a. fr. הַתְּחַרְּהָ סַפֵּק a warning under doubt, e. g. one swears that he will do a certain thing during this day, when the actual moment of the offense (of omission) cannot be defined, so as to make the warning precede it immediately. Y. Pes. V, 32^c top מַקְבִּילִין הַתְּחַרְּהָ warning is accepted (considered legal) on a doubtful offense; a. fr.—Pl. הַתְּחַרְּהָ. Y. B. Kam. VII, 5^d bot.; a. e.

הַתְּחַרְּהָ f. (תחרי, *Hif.*) *sounding the alarm on public fast-days* (with the Shofar and prayer *עֲנִינֵי*). Taan. 14^a.—Pl. הַתְּחַרְּהָ. Ib.

ו

ו *Vav*, the sixth letter of the Alphabet. It interchanges with ב, as אִיִּשְׁבָּנָא a. fr.; v. letter ב; also with ט as וְהִיךְ a. b. h. וְהִיךְ (v. וְהִיךְ); v. also letter ו. In inflections ו interchanges with, and is the equivalent of ו. [To give ו the value of a consonant, וו is frequently used for ו, as וְסָת and וְסָת.—For lexicographical purposes ignore the second ו in words beginning with וו.—As a vowel sign *u* or *o* (ו, ו). In words of foreign derivation ו (*u*) is frequently inserted where the originals have *a*, as גַּלְגַּלִּיר for *galearis* &c.]

ו', as a numeral, *six*, v. ו'.

ו', a prefix, *and, but*; often introducing a question: *but, is it indeed so?* Hull. 2^a וְכ' is it so that wherever וְכ' is used, it means &c.? Ib. וְהָא כְּרִיב וְכ' is it not written &c.?; a. fr.

וָוָה, pr.n.m. *Va, Vah*, abbrev. of וָוָה. Y. Ber. III, 6^d bot. Ib. 6^a top; a. fr. V. וָוָה II.

וָוָה, *Vav*, name of the sixth letter of the Alphabet Kidd. 30^a וָוָה הַצִּיּוֹן וְכ' the *Vav* in *Gahon* (Lev. XI, 42) marks the (first) half of the number of letters in the Pentateuch. Ib. מִדְּהָא . . וָוָה 47*

וב' *giṣṭa* does the Vav of *gaḥm* belong to the first half or to the second?—Gen. R. s. 58 Ephron (Gen. XXIII, 16) is spelt *חֶסֶר וְאֵין* without Vav; a. fr.—Y. Shebu. I, 33^a *בֹּתוֹ מִסִּיחָהּ וְאֵין* the Vavin Us'ir (Num. XXVIII, 22) adds to the preceding subject, i. e. a goat in addition to &c. Kidd. 68^b *וְאֵין רְשָׁלוֹם* the Vav in Shalom (Num. XXV, 12) is curtailed (so that it may be read *Shalem*, unblemished). Hull. 16^a, v. *אִפְתָּה*. B. Mets. 87^a; Meg. 16^b, v. *לְכִרְהֵת*.—Yoma 45^a, a. fr. *וְאֵין לֹא דִרְשִׁי* they do not use the Vav for interpretation; a. fr.—*Pl.* *וְאֵין* 'ם *Y. Meg. I, 71^a top* (deriving from *הַמְּבֹרָחִים*, Ex. XXVII, 10) *שִׁיהָ* that the shape of the Vav in the Pentateuch is column-like (as in *אֲשֹׁרֵיתָא*); Snh. 22^a *מֵהֶם* as the columns have not changed (their shape), so has not the shape of the Vav. Y. Naz. I, 51^b top *עַד* *שִׁיחֵיבֵיהֶם* he must utter the Vav conjunctive. Ib. IV, beg. 53^a *וְאֵין מֵאֵן תֵּאֵמַר* who is it that says the Vav must be uttered?; Y. Kidd. II, 62^b; a. fr.

רַחֵם = רָחַם; v. רָחַם.

וַעֲלֵךְ שְׁמוֹת, *V'ellek Sh'moth* (and these are the names of), name of the second Book of Moses, *Exodus*. Gen. R. s. 3; Yalk. ib. 4.

לֹא אֶרְאֶה f. (ראַה, emp. b. h. רָאָה a. רָאָה) *propriety*. לֹא אֶרְאֶה *it is unbecoming*. Ned. 8^b לֹא אֶרְאֶה לְמִשְׁרָא וְכ' Ar. (ed. שרר, Var. יִרְאֶה; Nahm. יִרְאֶה) *it is unbecoming (for a pupil) to* *absolve from a vow in a place where his teacher lives.* Contr. יִרְאֶה.

וְאֵנִי pr. n. *Vānay*, name of a river or canal in Babylonia. Kidd. 71^b וְאֵנִי Ar. (ed. וְאֵנִי); Y. ib. IV, 65^d top וְאֵנִי; Y. Yeb. I, 3^b top וְאֵנִי Gen. R. s. 16 וְאֵנִי (א) עֲבָרָתָא נָהָרִי Ar. (ed. only נָהָרִי) at the ford of &c. [Erub. 28^b בֵּית וְאֵנִי Ms. M., וְאֵנִי 3.] [*Nahr-Avan*, a canal east of the Tigris', Neub. Géogr. p. 324.—*Nahr-vān* in Irak Arabi', Kohr. Ar. Compl. s. v. וְאֵנִי.]

II. תְּהִינָּה v. וְאֶרְדִּינָה

וְכָא, Midr. Till. to Ps. XVII, v. בְּאֵיךְ.

וְבִיבָא, Lam. R. to I, 5, v. **בִּיבִי**.

יָלַד, Yalk. Gen. 150, v. יָלַד.

וְיָדָעַת f., pl. וְיָדָעוֹת (v. next w.) *certainities*. B. Mets. 83^b
שֶׁלָּמָּה cases in which you act on ascertained facts.

(יָדַעַתְּ) **וְיָדִידָהּ**, **וְיָדִידָהּ** m., **וְיָדִידָהּ** f. (יָדַעַתְּ)
 1) *well-known, certain; distinct, real.* Ber. 33^b יָדִידָהּ (v.
 Rabb. D. S. a. l. note) Thou, the known one!—Arakh.
 I, 1 וְיָדִידָהּ a person distinctly male, וְיָדִידָהּ distinctly
 female (no hermaphrodite &c.). Yoma VIII, 8, a. fr.
 וְיָדִידָהּ, v. וְיָדִידָהּ.—Sabb. II, 7 וְיָדִידָהּ that which undoubtedly
 requires the separation of the tithes, opp. וְיָדִידָהּ.—Y. Bets.
 I, 60^b וְיָדִידָהּ, וְיָדִידָהּ where there is no doubt about it,
 opp. וְיָדִידָהּ, וְיָדִידָהּ. Kidd. IV, 3 (74^b) וְיָדִידָהּ the sure cases
 among them.—Num. R. s. 2, end וְיָדִידָהּ Ar. ed.
 Koh. (ed. וְיָדִידָהּ) the eating (in Ex. XXIV, 11) was a
 real one (physical refreshment, no metaphor); a. v. fr.—

2) (gramm.) *emphatic form* by means of *He* paragogic. Ex. R. s. 3 לכה ודאיתו וב' (strike out the gloss בָּסוּךְ *Ex. R. s. 3* וב') the word *l'kakh* (Ex. III, 3) is emphatic (as if=לְךָ *unto thee* it belongs), if not thou &c.; Y. Succ. IV, 54^a top לך ודאיתו (read: לכה ור' the *l'kakh* (Ps. LXXX, 3) has the emphatic form (*unto thee* as well as *unto us*). — 3) (noun) *certainty, undisputed fact*. — אין ספק מוציא אין ספק מידר' doubt cannot take a case out of the status of certainty. Ab. Zar. 41^b ור' ור' אין ספק here is a doubt (the idolatrous character of an object may have been given up) against a certainty (that it *was* an idol) and the doubt cannot set aside the certainty. Pes. 9^a; a. fr.—בְּרָא, ו' (adv.) *surely, indeed; in reality*. Y. Keth. V, 29^d. Gen. R. s. 98 עליה בר' 'thou didst ascend' thy father's couch (Gen. XLIX, 4) means in reality (no metaphor). Ib. הללת 'thou didst defile' (ib.) is to be taken literally. Pes. I. c. מנשרי דר' for it is sure that they separate the tithes. Gen. R. s. 55 נסה אותו בר' He tried him in the true sense of the word (gave him time); a. e.

פִּי, *Pi.* יִיחָה, *Hithpa.* יִחָהּ, v. יָחַה.—Denom. יִיחָהּ.

וְיֵלֵךְ, v. יֵלֵךְ.

יָד, *Pa.* יָדָה, *Af.* אֶדָה, v. יָדָה.

וּדְבִיר, Tosef. Dem. I, 27, Var. ed. Zuck., v. יִרְדִּינָן.

יָדַע, יָדַע, v. יָדַע, יָדַע.

וַיִּדְעָא, Y. Bicc. III, 65^c bot., v. וַיִּדְעָא.

pr. n. m., v. נָחֵם.

וַהֵא (וַהֵא) (interj.; cmp. b. h. וַהֵא, וַהֵא *vah* (*hāvah*), an exclamation of pleasure; *ah!* &c., contradist. to וַי (woe!). Lam. R. to I, 5 אַמְרִי וַה אַמְרִי וַי (Ar. אַמְרִי) why didst thou exclaim, *Vay* (woe!)? Said he, I said *Vah*. Ib. וַי לֵוִי וַי לֵוִי between *Vay* and *Vah*. R. Joh. escaped.—Pesik. Asser, p. 97^b בַּחֲזָלָה הֵם אוֹמְרִים וַה וְלִבְסִתָּךְ הֵם אוֹמְרִים וַי at first (on entering the hot and again the cold place) they say *Vah* (how pleasant!), but finally they say *Vay* (woe!); Tanh. R. e'h 13 וַהֵא; Tanh. ed. Bub., ib. 10; Yalk. Deut. 892; (diff. versions: Y. Snh. X, 29^b bot.; Yalk. Ps. 737). Pesik. l. c. (play on וַיָּנֹן, Ps. XL, 3) מִמָּקוֹם שְׂאוֹמְרִים וְהֵא הֵא (not שְׂאוֹמְרִי) from the place where they (the wicked) say *Vah* and (then) *Vay*; Tanh. ed. Bub. l. c. וַהֵא וַיָּנִי; Tanh. l. c. (corr. acc.); Yalk. Deut. l. c. וַי (differ. vers. in Yalk. Ps. l. c. a. Y. l. c.).

2) the letter *Vav*.—*Pl.* וו, ווין; v. ו"ו.

ח ch. same.—Pl. חח, חחח. Targ. Ex. XXXVIII, 28.
Ib. XXVII, 10; a. fr.

וַיֹּאמֶר. Y. Snh. X, 29^b top וַיֹּאמֶר and he said to him.

ת"י, Tosef. Kil. III, 15 Var. ed. Zuck., v. תי"ד.

יָתִי, אֶזְזֹתִי, אֶזְזֹתִי, אֶזְזֹתִי, v. יָתִי.

וְדָר, *Af.* אֲדֹתֶיךָ; *Pa.* וְדֹתֶיךָ, v. אֲדֹתֶיךָ.

וְטוֹב, וְטוֹב* m. (יטב) *sexual gratification*. Shebu. 18^a Ar. (read וְטוֹב) until his gratification dies out; [Ar.: membrum virile; Hal. G'dol. v. Perl. Et. St. p. 65].—Ed. חַטְיִרָה Chald. form; [Rashi: *and well is it with him*, in which case it must read *עד שימות הגיר* v. Ar. s. v. מת].

וְטוֹב, v. sub וִי.

וִי, וִי, וִי m. li. a. ch. 1) *woe*; (interj.) *oh! woe!* Targ. Prov. XXIII, 29 ed. Wil. (ed. Lag. וִי or וִי).—Targ. Ps. CXX, 5; a. fr.—Gen. R. s. 26 לא ישלח וִי מפִּיךָ the word *woe* shall never cease from thy lips. Ib. וִי woe that my son does not eat &c. Ab. Zar. 11^b woe to this one (Esau), when that one (Jacob) shall rise. Meg. 16^a woe from inside, woe from outside! Ib. 11^a (play on *vayhi*, Esth. I, 1) woe and grief, as it is written &c.; a. fr.—2) *the preformative* וִי in the Imperfect with Vay Conversive.—Pl. וִי. Snh. 70^a thirteen times do we read *vay* (woe) in the chapter about wine (Gen. IX, 20 to 24); Gen. R. s. 36 כְּרִיב בַּח fourteen times &c. (ib. 20 to 25).

וִי, וִי, v. preced.

וִידַבֵּר *Vaydabber (and he spoke)*, name of the Fourth Book of Moses, *Numbers*. Gen. R. s. 64 Ib. עֲבִיר וִי divided the Book of Numbers into three books. Yalk. Gen. 4 סֵפֶר וִי (Gen. R. s. 3 בְּמִדְבָּר).

וִידָדִיר m. (רָדָה) *confession of sin, prayer for pardon*. Tosef. Yoma V (IV), 14; Yoma 87^b the proper time for confession (on the entrance of the Day of Atonement) is &c. Ib. וְדוֹרָם and closes the benediction with an allusion to confession (forgiveness). Y. ib. VI, 43^c the confession (by the Highpriest, Lev. XVI, 21) is indispensable for the legality of the act. Snh. VI, 2 וִידָדִיר his (Achan's) confession; a. fr.—Pl. (Chald.) וִידָדִיר, וִידָדִיר. Shebu. 14^a (Ms. F. שְׁנֵי; Rashi וִידָדִיר) two confessions (Lev. XVI, 6 a. 11).

וִי, v. וִי.

וִיִּאֲדָן, v. וִיִּאֲדָן.

וִיִּדָדִיר, v. וִיִּדָדִיר.

וִיִּדָדִיר, v. וִיִּדָדִיר.

וִיִּדָדִיר, v. וִיִּדָדִיר.

וִיִּלְוֹן, וִיִּלְוֹן, v. next w.

וִילָוֶן m. (velum, βῆλον) *door-curtain, curtain*. Targ. Y. Ex. XXXVI, 37.—Kel. XX, 6 וְשֵׂאוֹ (Ar. בִּילָן) and made of it a curtain (or sail); Tosef. ib. B. Mets. XI, 8. Bets. 14^b bot. a door-curtain is subject to levitical uncleanness, because &c. Sabb. 138^a; Erub. 102^a. Gen. R. s. 52, beg. [read:] מוֹנֵחַ בֵּינֵיהֶם with a curtain let down between them; ib. s. 74; Lev. R. s. 1; Yalk.

Job 897. Esth. R. to I, 6 וְזֶה וְכִי they were rolled up like the curtain before the ark of the Law; a. fr.—Esp. *Vilon* (Curtain), the lowest of the seven heavens. Hag. 12^b. Ber. 58^b וְזֶה וְזֶה וְזֶה Ms. M. (ed. רִמְקִירֵעַ רִמְקִירֵעַ, one of which is a gloss) the Curtain is rolled up (torn apart).—Pl. וִילָאוֹת. B. Bath. IV, 6 (67^b) וְזֶה וְזֶה Ms. M. (Bab. ed. בִּלְנִיּוֹת, Y. ed. בִּלְנִיּוֹת) the curtains belonging to the bath-house. Ib. 67^b בֵּית הַזֶּה the room in which the curtains are kept. Tosef. ib. III, 1 [read:] וְזֶה וְזֶה וְזֶה, being a copyist's corrupt tautography).—Chald. pl.: וִילָאוֹת. Targ. Ps. CV, 39 (not וִילָאוֹת).—Targ. Y. Ex. XXVII, 9 (ed. Amst. וִילָאוֹת; Y. II וִילָאוֹת, read: וִילָאוֹת; ib. XXXVIII, 9 (corr. acc.). Ib. 12; 14 וִילָאוֹת (corr. acc.). Ib. 15 וִילָאוֹת.—Targ. Y. Num. III, 26 וִילָאוֹת (corr. acc.).

וִילָאוֹת, v. preced.

וִינֵק, v. וִינֵק=וִינֵק.

וִינֵקִית, וִינֵקִית m. pl. (denom. of וִי or וִי) *woe-makers*, a word coined in opposition to וִינֵקִית (merry-makers), and defined by אֶלְלִי as a play on וִינֵקִית. Pesik. Ahāre, p. 170^a וְזֶה וְזֶה וְזֶה (Ar. וִינֵקִית, corr. acc.) called them (the hol'lim, Ps. LXXV, 5) *vayyanaya*, those who bring *alay* (woe) &c.; Lev. R. s. 17 וִינֵקִית (corr. acc.; ib. s. 20 וִינֵקִית); Tanh. Ahāre 2 וְזֶה וְזֶה ed. princ. (later ed. וִינֵקִית, corr. acc.); Tanh., ed. Bub., ib. 3 וִינֵקִית; Yalk. Lev. 524 וְזֶה וְזֶה (corr. acc.); Yalk. Ps. 811 וְזֶה וְזֶה (corr. acc.).

וִי, v. וִי sub וִי.

וִינֵקִית, v. וִינֵקִית.

וִינֵקִית, v. וִינֵקִית.

וִינֵקִית m. (וִינֵקִית; emp. וִינֵקִית) *place of meeting, appointment*.—Pl. וִינֵקִית. Lam. R. to II, 13; Pesik. Nah., p. 125^a how many appointments did I arrange with you (Tabernacle, Temple &c.)!

וִינֵקִית *Vayyikra (and he called)*, name of the Third Book of Moses, *Leviticus*. Gen. R. s. 3 סֵפֶר וִי; ib. s. 64; v. וִינֵקִית.

וִינֵקִית m. (וִינֵקִית) *the retailer's customary addition to exact measure*. Ned. 32^b; B. Bath. 57^b, a. e. אֶסֶר וִי if one forswears himself any benefit from his neighbor, he dare not even accept the customary addition &c.

וִינֵקִית, v. וִינֵקִית.

וִינֵקִית, v. וִינֵקִית.

וִינֵקִית, Y. Keth. IV, end, 29^b, v. וִינֵקִית.

וִינֵקִית, v. וִינֵקִית.

וִינֵקִית m. (וִינֵקִית; emp. וִינֵקִית) 1) *frail, weak-nerved*.—Pl. וִינֵקִית. Gitt. 70^a וְזֶה וְזֶה (Ar. וִינֵקִית, וִינֵקִית) will

have sickly children; Nidd. 17^a 'הוּרִין לוֹ יוֹכ' Keth. 77^b 'וַיִּהְיֶה יוֹכ' (Asheri יוֹתִיקִין; Alf. כִּבְבִּין *epileptic*); Treat. Kallah יוֹתִיקִין (some ed. 'וַיִּהְיֶה').—2) (sub. מַכָּח or a similar w.) f. *senility, debility*. Gitt. l. c. 'וְאִם יִהְיֶה דִּבְעוּתָא debility will befall him.

יִתְּרוֹן m. (יָרָה) *rest, remnant*. Gen. R. s. 98 (expl. **אֵל** **יִתְּרוֹן** **עַן** **שֶׁנֶּה** Gen. XLIX, 4) *there will be no remnant of thy sin left (but will all be forgiven.)*

רִיחַ, רִיחַ, v. רִיחַ, רִיחַ.

רַר, שֶׁפֶט, רַר, B. Bath. 98^a, v. בְּלִשְׁפֹּט.

וְלֵא m. (v. וְלֵא; P. Sm. 1062 וְלֵא) (*it is*) *becoming*.
Targ. Prov. XXIV, 26 'וְ שִׁפְפוּתֵיהֶּם וְ Ms. (in ed. our w.
omitted) it is becoming that the lips be kissed of those &c.

וְלֵד, וְלֵד, v. וְלֵד, וְלֵד.

זֶלֶד, **זוֹלֶד**, constr. **זָלַד** m. (b. l.; **זֶלֶד**, *child, infant; young of an animal; offspring; embryo*. Y. Yeb. VII, 8^a **זוֹלֶד** בַּחֲמַת וּכ' the young of a domestic animal &c., v. **זֶלֶד**; וְזֶלֶד שְׁפָתַי וּכ' the child of a slave &c.—Sabb. 63^b וְזֶלֶד the embryo is already loosened (abortion must follow). Shh. 22^a; Sot. 2^a קִדְּמוֹ עֲצִירַת דָּוִי before the embryo assumes distinct shape. Lev. R. s. 14 צִוְּרוֹת דָּוִי the successive shapes of the embryo. Kidd. III, 12 הוּלֵךְ הַזָּכֵר the child has the legal status of the father. Ib. אִמְרָה אִמְרָה הֶרֶם הֶרֶם her child has her legal status; a. fr.—*Pl.* **זֶלֶדוֹת**, **זֶלֶד**; constr. **זֶלְדֵי**. B. Kam. VIII, 2 וְזֶלֶד damages for causing abortion. Bekh. II, 4 וְזֶלֶד the second generation of sheep sold on condition of dividing the young with the (gentile) seller until payment in full, v. **זֶלֶד**; a. fr.—Y. Keth. VII, 31^b **זֶלֶד** בִּפְנֵי הַמִּקְלָלִית אֶת זֶלְדֵי הָאִשָּׁה who curses his (her husband's) children in the presence of his parents; Bab. ib. 72^b **זֶלְדֵי** . . **זֶלְדֵי** v. **זֶלֶד**.—*אב*, v. **זֶלֶד**.

וְלֶדָה (**וְלֹדָה**), **וְלֶדָה** ch. same. Targ. Gen. XI, 30; a. fr.—Sabb. 63^b **וְלֶדָה** **אֵתְּנָקֶר** her foetus was loosened; v. preced.—*Pl.* **וְלֶדָה** Targ. Y. II Gen. XXXII, 16; a. e.—**וְלֶדָה** **בֵּית וְלֶדָה** *womb*. Targ. Y. Gen. XX, 18; O. **פִּתְחָהּ**.—Targ. O. Gen. XI, 20 **יִדּוּ בֵּית וְלֶדָה** the festival of Pharaoh's mother.

וְיִלְדֵּיתָּ f. (preced.) *a handmaid intended for breeding slave children, breeder*. Y. B. Kam. V, 5^a top שפחה 'אני וכו' I sell thee a breeder.

וָלִיס, וּלְיָס p. n. m. (Ὀυάλης, Valens) *Valis*, an Amora, father of R. Hillel. Gitt. 59^a; Snh. 36^a (Ms. M. וּלְיָס, Ar. ed. Koh. וּלְיָס); Y. Kil. II, 32^a top; ib. I, 27^a top אֶלֶס.—Y. Hall. I, 57^e עֲלֵיס וּלְיָס (ed. Krot. וְ, read: וְ).—Frank. M'ho p. 76. Cmp. פֶּלְיָס.

וָשָׁה, וָשָׁה, וָשָׁה (Arab. *vasha* colorare) *to color, stain*.
 — **אֶתְּחַוֶּה, אֶתְּחַוֶּה, אֶתְּחַוֶּה** *to be stained, soiled*.
 Sabb. 75^b דִּלְתָּתוֹס בֵּית הַשְּׁחִיחָה (Ms. M. דִּנְתָּתוֹס) that
 the throat of the slaughtered animal be stained with
 blood. Ib. 124^b אֶתְּחַוֶּה מִסְנָאָה Ms. O. (ed. אֶתְּחַוֶּה)

Ar. ed. Koh. אֲרִירוּם מֵאֲדָמָה; ed. Sone. (אֲרִירוּם) his shoes were soiled with mud. Pes. 65^b; Zeb. 35^a מֵאֲדָמָה 'their garments would be soiled (with blood). Yoma 53^a 'מִתְרוֹסָם (Ms. M. מִתְרוֹסָה sing.) the thresholds &c.—B. Kam. 18^a דְּמֻחוּס בְּלִישָׁא Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 80, ed. דְּמֻחוּס, corr. acc.) the rope was covered with dough (which attracted the chickens).

וְסֵת, f. עָשָׂה, intensive (עָשָׂה, as to a. e. r. 1, v. Nöld. Mand. Gr. p. 72) [*habitual doing, condition*]. 1) *regular diet*. Snh. 101^a; Keth. 110^b, a. e. שְׂרִירָה וְכ' a change of diet is the beginning of bowel diseases.— 2) *conduct, way, manner*. Y. Yoma I, 38^e bot. טוֹבָה וְכ' every kind of good manners was found among them. Gen. R. s. 87 כִּךְ דְּרִי וְסֵתָהּ שֶׁל וְכ' this was the custom of the gentiles. Ned. IX, 9 כִּךְ דְּרִי וְסֵתָהּ שֶׁל וְכ' such is that man's way of acting.— 3) *regular date, or regular premonitory symptoms, of menstruation*. Nidd. I, 1 אִשָּׁה לֹא שָׂנָא אִשָּׁה שֶׁאֵין לָהּ שִׁשִּׁי שֶׁל יוֹם every woman of regular days &c. Ib. 4^b אִשָּׁה שֶׁאֵין לָהּ שִׁשִּׁי out of her regular time. Ib. 11^b אִשָּׁה לֹא שֶׁאֵין לָהּ שִׁשִּׁי a woman who has no regular time. Ib. IX, 8 (63^a) אִשָּׁה שֶׁאֵין לָהּ שִׁשִּׁי that has regular symptoms of approaching menstruation, v. infra. [Ib. 12^a; 14^b שִׁיעוּרָהּ, v. אֲרוּחָאִים.] Tosef. ib. I, 11 כִּיּוּנָהּ שֶׁתּוֹסֵף וְסֵתָהּ she had her courses again (after an intermission) exactly at the usual date; Y. ib. I, 49^e top הוֹסֵף מִחֲמַי הוֹסֵף מִחֲמַי (corr. acc.). Ib. אֲרוּחָהּ a delayed menstruation (which may be expected any time), contrad. to הוֹסֵף מִחֲמַי a skipping over of one course; a. fr.—*Pl. יִסְתָּהּ*. Ib. IX, 8 וְאֵלּוּ הֵן הֵן וְכ' these are the symptoms of approaching &c. Ib. 63^a רִיּוּמִי הָיָה לָהּ there (ib. I, 1) regularity of date is meant, רִיּוּמִי הָיָה לָהּ here regularity of symptoms. Ib. 15^a, a. e. דְּאֲרִיּוּמָהּ the rule requiring a woman to examine herself on the regular day is of biblical origin. Yeb. 64^b bot. וְשׂוּרָהּ וְכ' the law concerning the mode of establishing a regularity of menstruation (Nidd. IX, 10) &c.—Gen. R. s. 48 (expl. עֲדָה, Gen. XVIII, 12), v. וְסֵתָהּ; a. fr.

וּסְתָתָא ch. as preced. 3. Targ. Y. Lev. XV, 31 (v. Nidd. 63^b). [Lev. R. s. 28, end **מְטִי וּסְתָתָא**, read **מְטִי מְסִתָּהּ**, v. **מְסִתָּהּ**.]

וִיסְטַנְיָא pr. n. pl. *Vastania*, birth-place of R. Hiya. Taan.^{6a} bot.; Zeb. 112^a Ms. R. a. K. (Ms. M. מִיסְטַנְיָא, ed. מִיסְטַנְיָא; perhaps identical with וִיסְטַנְיָא, Yeb. 21^{1b}); v. also אֶסְטַנְיָא. [V. Neub. Géogr. p. 391; Berl. Beitr. Géogr. p. 37.]

*וּסְפָתָהּ f. (יִסְפָּה) a woman with regular menstruation. Yalk. Gen. 82 (expl. פְּרִיָּה Gen. XVIII, 12) וְיֵדְנָהּ עֵדְנָהּ ednah is related to iddamin (Dan. VII, 25, periods), and means a woman &c. (differ. in Gen. R. s. 48, v. וּסְפָּה).

יַעַד, *Pi.* יַיַעַד, v. יַעַד.

וַיַּעַד, **וַיִּי** m. (preced.) 1) *meeting, appointment*. **בֵּיתוֹ** *meeting place*. Ab. I, 4 let thy house be **בֵּיתוֹ** **וַיַּעַד** a meeting place for scholars.—Esp. **בֵּיתוֹ** a) *scholars' meeting place*.

college, Beth-ham-Midrash. Y. Ber. IV, 7^c bot. . . למחר 'to-morrow, when I come to college &c. Y. Macc. II, 31^d bot. 'עושים לו ביתו' you must provide a school-house for him. Sot. IX, 15 (49^b) 'יהיה וכו' the school-house will be used for debauchery. Gen. R. s. 1; a. fr.—ב) שלא חנעול . . . *the Temple.* Y. Naz. VIII, 57^a bot. . . so as not to lock out repentance from the Temple.—2) *fair, public games.* Hull. 127^a; emp. אבירן.

ווערדא ch. same; 'ביה' *college.* Y. Ber. II, 5^c bot. Y. Meg. I, 71^d 'ניביר ב' ו' let us have school; a. fr.

ויערדא f. (preced. wds.) *appointment, designation of time; insuspensibility.* Y. Yoma VI, 43^d bot. 'שכתיב בה' from an appointment (of time or space) in a biblical law where the word *ויערדא* is used, we can derive nothing (for other actions). Ib. [read:] and he said to him, R. B. bar H. applied the designation of time, i. e. the rule of insuspensibility, even to the offering of the anointed priest.

ויערדון, v. ויערד.

ויערד m. [*and something besides, addition, increase.* Erub. 83^a 'כמה' how much is that 'and something'?—*Pl. additions.* Ib. 'רבי וכו' bring along the additions which Rabbi speaks of, and add them thereto. Ib. bot. 'רבי' Ms. M. a. Rashi (ed. 'רבי' corr. acc.).

ויערד m. (denom. of preced.) *with addition, large measure.*—*Pl.* Men. VII, 2 (78^a) 'עורד' read: v. Rabb. D. S. a. l., note 9) six tenths (of an Ephah), large measure.—[*עורד*], v. preced.]

ויערד, v. אונג, Af.

ויערדא, Targ. Prov. VII, 20 Ms. 'ליזמנא' ed. 'ליזמנא' v. יעירדא.

ויערדא, Targ. Cant. II, 2 some ed., read געיערדא.

ווקלמא, Y. Sabb. VII, 10^a bot., Or Z'rua Sabb. Nr. 57 בוקלמא, read: וקלמא, v. בוקלמא.

וקמא, Targ. Prov. XIV, 3, v. וקמא.

וירד I m. (ירד; emp. I) *valley.* Lev. R. s. 23; Cant. R. to II, 2 'שושנה אחת של ו' a lily of the valley (שושנה העמקים, Cant. II, 1).

וירד II m. (Arab. *vard* flos arboris; rosa) 1) *rose, rose-tree; (collectively) roses.* Shebi. VII, 6 'הו' the rose-tree. Ib. 7 'הוש' roses of the new crop. Y. ib. beg. 37^b 'הוש' the rose-tree itself (the wood); Tosef. ib. V, 7 'הוש' (corr. acc.). Sabb. XIV, 4 'ושן' rose-oil; a. fr.—Y. Kil. V, end, 30^a 'וכ' 'הוש' וקמא; Tosef. ib. III, 15 'הוש' (Var. וקמא); Erub. 34^b Ms. M. 'הוש' (ed. omitted; corr. acc. or plur.).—*Pl.* 'הוש' Maasr. II, 5 'גנת ו' rose-garden (for the cultivation of fine fruits &c.).—2) *rose-colored, red wool, &c.* Keth. 72^b

she spins red material holding it up to her face (to make it look bright; Tosaf.); [Maim.: she spins in the street 'ו' with a rose in her hair; Rashi (who seems to read וירד fr. ירד): with the thread in front of her body, i. e. she spins in the street in an indecent position.]

וירדא ch. same, 1) *rose.* Targ. Cant. II, 1 sq. (h. text וישנה). Targ. Ez. XXVII, 24 Ar., v. וישנה.—Y. Shebi. VII, beg. 37^b 'מזו לכבוש מן החן ו' is it permitted to use roses for preserving in the Sabbatical year?—Sabb. 152^a 'ינקותא כליא דו' youth is a wreath of roses. Gitt. 68^b 'דורא דקאי ו' a white rose (or blossom) whose leaves are all on one side. B. Bath. 69^a, v. וירדא.—*Pl.* וירדא, Targ. Cant. VI, 2. Ib. VII, 3.—B. Bath. 84^a (Ms. H. 'אני') he (the sun) passes the rose-garden of Paradise. Ab. Zar. 65^a 'בי ו' . . . seated up to his neck in roses.—2) *rose-color.*—Hull. 46^a bot. 'וכ' וסימך כחונא דו' and thy sign-word (for remembering which of the two membranes of the lungs is of vital import) is, the rose-colored (precious) shirt, in which the lungs lie (i. e. the interior membrane).—3) *the little rose-lobe, name of an additional lobe of the lungs found with animals of the steppes (ירדא).* Ib. 47^a bot. .

וירדאן (preced.) *Vardan*, surname of R. Hin'na. Gitt. 64^b (Rashi: 'ירדא of Vardania, v. וירדא II).

וירדאן, v. וירדאן II.

וירדאן, pr. n. m. (a corrupt. of Εὐδαιμόνος) *Vardimos, Vardimas.* Ned. 81^a, Sabb. 118^b V. is Menahem (etymology fr. וירדא).—Sifra Emor Par. 10, ch. XIII 'וירדאן. Y. Shebi. VIII, 38^b top אבירדאן.

וירדאן I m. (v. וירדא) *(wild) rose-bush, thorn-hedge.* Sabb. 67^a.—*Pl.* וירדאן. B. Kam. 80^a.

וירדאן II (וירדאן) pr. n. pl. *Vardina (Vardania, Vardania), a town in Babylonia, near Be-Berai.* Sot. 10^a 'וירדאן ed. (some ed. וירדאן, Ar. וירדאן). Erub. 49^a 'אנשי וירדאן (Ms. M. incorr. וירדאן, Ms. O. וירדאן, v. Rabb. D. S. a. l. note; R. Hānanel: וירדאן, v. Berl. Beitr. Geogr. p. 34, note 3) the men of V. (known for their stinginess). V. וירדאן.

וירדאן m. (preced.) *of Vardina.* Nidd. 19^b 'אמי ו' Ammi of V. (oth. opin. 'handsome as a rose'; Gitt. 41^a 'א' שפיר נאה).

וירדאן m. (וירדא) *flower-garden* (v. וירד II pl.). B. Bath. 69^a 'רפ' וירדא וקדו ליה ב' ו' Ms. M. (ed. וירדא; oth. Mss. וירדא, v. Rabb. D. S. a. l. note) provided it goes by the name of 'the flower garden of that man.'

וירדאן, v. וירדאן.

וירדאן m. (ירדא, emp. וירד) *the large blood vessel, jugular vein* (leading from the head to the heart).—*Pl.* וירדאן. Hull. II, 1 'עד שישחוט את דו' he must sever the

jugular veins; Tosef. ib. II, 1.—Zeb. 25^a sq. צריך שיתן 'וכ' he must let the blood of the jugular veins run into the center of the receiving bowl. Ber. 8^b; Snh. 96^a 'be careful in slaughtering that you sever the veins, v. supra; a. e.

ריר m. (איר) = *white spots* (λεωσµα) in the eye. Tosef. Bekh. IV, 2; 3 (ריר, corr. acc.); 4; (Bekh. VI, 3, Talm. ed. 38^b q. v.).

*רירשכא f. *silk-strain*.—Pl. ורירשכי. Kidd. 13^a. B. Mets. 51^a (Ms. R. 1 'ריר). [Koh. Ar. Compl. s. v. refers to Pers. *bell*. Oth. interpret. of our w.: *beads, frontlet*.]

רשט m. (רשט) [*something stretched and narrow*]. 1) *gullet*. Hull. III, 1 נקובה דר' an animal whose gullet is found to have been perforated.—Nidd. 23^b נקוב if the infant's gullet is perforated (there being a hole in the throat); ו' אם אם if its gullet is closed; a. fr.—Yalk. Ps. 687 (translating מלקוהי Ps. XXII, 16) לוישכי Midr. Till. to Ps. l. c. לוישכי (corr. acc.; emp. Lat. fauces) to my throat.—2) (emp. בלוישכי, בלוישכי) *straits, canal*. Ber. 8^a (Rashi: *loop-hole* for the rope), v. פישטירין a. פישטירין; M. Kat. end; Lev. R. s. 4; Tanh. Mikk. 10; ed. Bub. 15; Koh. R. to VI, 6.

רשט ch. same, *gullet*. Y. Snh. IX, 27^a top. Lev. R. s. 3; Koh. R. to VII, 19; Yalk. Koh. 976.

רשט &c., v. רשט.

רשט and thou. Y. Snh. XI, 30^b bot. רשט and thou (the Biblical text) sayest so (that he died in the same year)? Y. Shebu. I, 33^b top; a. e.—Y. Macc. II, end, 32^a נקמר אכן (= וראת אמר).

רשט f. (v. רשט) *stork* (from the shape of its beak and neck). Targ. Ps. CIV, 17 (ed. Lag. רשט, Regia, Targ. Y. II Deut. XIV, 13 (belonging to v. 18, h. text חסידה v. ארבע).

רשט, רשט, רשט v. רשט.

רשט, v. רשט.

רשט, v. רשט.

רשט, v. רשט.

רשט, v. רשט.

רשט, רשט pr. n. (Βιθυνία) *Bithynia*, a province in the N. W. of Asia Minor. Targ. Y. Gen. X, 2 'רשט; (read: 'רשט; h. text רשט); Targ. I Chr. I, 5 (corr. acc.).—Gen. R. s. 37, beg. (misplaced, v. אוסר); Y. Meg. I, 71^b bot. (Yoma 10^a אוסר).

רשט, רשט f. (preced. Βιθυνία) *Bithynian*. Y. Ab. Zar. II, end, 42^a גבינה ו' v. אוסר. Ab. Zar. II, 5 Y. ed. וחיר (corr. acc.).

רשט m. (רשט, emp. Arab. vāṭik, a. b. h. עזק) *enduring; trusty; strong; distinguished*.—רשט a faithful

student, distinguished scholar. Y. Ber. II, 5^c; Cant. R. to VI, 2; a. fr.—Sabb. 105^a באומר נרירך (omitted in Ms. M., a. Yalk. Gen. 81) I made thee distinguished among the nations.—Pl. ורירך, ורירך. Sifr. Num. 92; ib. Deut. 13, v. קסח.—Tosef. Hor. I, 1. Y. Snh. X, 29^a.—Esp. *Vethikin* (Ancients), the conscientiously pious men of former days. Ber. 9^b 'ר דיו גומרין אותה עם ו' (Tosef. ib. I, 2 מצוהו עם ו' v. Rabb. D. S. a. l. note 60) the V. used to finish the reading of the Sh'mah &c.; ib. 25^b; 26^a; Y. ib. I, 3^a bot. 'ריר.—R. Hash. 32^b. [ורירך, Gitt. 70^a, v. ורירך.]

רשט m. (v. preced.) name of a certain pastry, tart. Pes. 39^b.

רשט, v. רשט.

רשט, v. רשט.

רשט m. (אירך, emp. אירך) *sinew, vein* (h. איר).—Pl. רשט. Targ. Job XL, 17 (ed. Lag. 'רשט, Var. 'ריר).

רשט, v. רשט.

רשט, Pa. רשט (privative verb, v. רשט; emp. רשט Targ. Lam. III, 4) *to unnerve* (v. רשט); *to break, shatter*. Targ. I Kings XIX, 11 מרשט Ar. Ms. quoted in Buxt. s. v. (ed. מפרסין).

רשט, רשט (v. רשט) *to be plentiful*. Y. Succ. V, 55^c (ref. to Jer. II, 13) הם ורשט לאלק (not ורשט) were they not numerous up to a thousand?; Cant. R. to I, 6 הם (למאח: ורשט).

Pi. רשט 1) *to do more than justice requires, to be liberal; to forego one's rights*. Y. Ned. I, beg. 39^a if they had agreed לרשט to yield their rights (to allow each other the use of the entire court). B. Bath. 126^a 'ר . . . if a first-born accepted an equal share (of a field) with his brothers, he has renounced his privilege; Y. Keth. IV, end, 29^b ורשט (read: ורשט). Ib. ורשט (= ורשט). B. Kam. 9^a 'ר he has renounced his rights (cannot resort to his co-heirs for redress). Ruth R. to I, 8 'ר they relinquished their claim on her &c.; a. fr.—2) *to be indulgent, forgive*. Y. Hag. I, 76^c 'ר the Lord overlooked Israel's idolatry, but did not &c.; Lam. R. introd. (R. Abba 2). Y. Sot. V, end, 20^d על קללתו מרשט he pardoned those who cursed him. Deut. R. s. 9 'ר let us give him a respite of one day or two.—Num. R. s. 21 ורשט על חמורו על man must not be more liberal than the Law; a. fr.—Snh. XI, 5 (89^a) על דברי נביא he who disobeys a prophet from mere soft-heartedness (v. I Kings XX, 35, sq.).—3) *to give additional space to a plant* by removing surrounding plants, *to make open space*. Y. Shebi. II, 33^d top בגפנים מרשט you may clear (in the Sabbathical year) between the grape vines; ib. מקום שנהגו לוור ו' where it is customary to clear before the festive month; Tosef. ib. I, 7 מרשט; ib. לוור ed. Zuck. (read: לוור).

Nif. רשט (v. רשט) 1) *to be let loose, set free*. Midr. P'tirath Mosheh ארשט (Jellinek Beth-ham-Midrash I, 125; v. Lattes Saggio 107).—2) *to be outlawed*, v. infra.

Hithpa. הִתְחַפֵּה, *Nithpa.* נִתְחַפֵּה (v. חָפַר) 1) *to become loose (of bowels).*—2) *to be declared free, be outlawed.* Cant. R. to III, 4 נִתְחַפֵּה מֵעֵד וּכְ (Yalk. Is. 288 בני חָפַר) his bowels were loose that whole night. B.Kam. 50^a bot. הִתְחַפֵּה חַיִּי Ms. M. (ed. הִתְחַפֵּה, *Nif.*, v. supra) his life shall be let loose i. e. shall be outlawed; Ar. ed. Koh. הִתְחַפֵּה (v. Rabb. D. S. a. l. note); Tanh. Ki Thissa 26 מֵעֵד בְּנֵי חַיִּי his bowels &c., v. next w.; Yalk. Ps. 648 הִתְחַפֵּה חַיִּי his life be outlawed.

הִתְחַפֵּה, *Pa.* הִתְחַפֵּה 1) *to give a surplus, to profit, avail.* Targ. Prov. X, 2.—2) *to be indulgent, to overlook.* Lev. R. s. 10, beg. אִם אֵין אֶת מְנוּחָה צִיבָהּ וּכְ unless thou overlook something &c.; Gen. R. s. 49; a. e.

Ithpa. אִתְחַפֵּה, אִתְחַפֵּה 1) *to be loosened.* Y. Bets. II, end, 62^b הִתְחַפֵּה בְּנֵי מֵעֵד וּכְ whoever says, the Lord is lax in dealing out justice,—may his bowels become relaxed; He is merely long-suffering &c.; Y. Shek. V, 48^d; Y. Taan. II, 65^b bot.; Midr. Till. to Ps. X, 2 לִינְחָה לִינְחָה

הִתְחַפֵּה מְעִידָה Esth. R. to III, 15; IV, 1; Yalk. ib. 1056 הִתְחַפֵּה מְעִידָה Yalk. Gen. 115 הִתְחַפֵּה.—2) *to be declared free, outlawed;* v. preced.

הִתְחַפֵּה m. (preced. wds.; also in Chald. diction) *liberal, benevolent, indulgent.* Snh. 102^b הִתְחַפֵּה . . . הִתְחַפֵּה was very liberal (supporting scholars). Y. Sot. V, end, 20^d (ref. to Job I, 1) הִתְחַפֵּה הִתְחַפֵּה he (Job) was liberal; וּכְ but if one is not liberal, may he not be virtuous (shunning evil)?; but it means forgiving &c., v. הִתְחַפֵּה.—Num. R. s. 9, beg. הִתְחַפֵּה הִתְחַפֵּה be lenient in thy house (be not angry when anything gets broken &c.). Y. Gitt. IV, 45^c bot. הִתְחַפֵּה אִלּוּלִי דִּאֲנֵא if I were not lenient.—Esp. *lax in the practice of justice.* B. Kam. 50^a; Y. Bets. II, end, 62^b, a. fr., v. preced.—*Pl.* הִתְחַפֵּה Gen. R. s. 53 [read:] . . . בְּבֵיתִי הִתְחַפֵּה in the house of Abraham they were kind-hearted.—Fem. הִתְחַפֵּה Y. Ab. Zar. I, beg. 39^a (they said) עֲזָא הִתְחַפֵּה the heathen deity is benevolent (entertaining the worshippers).

ז

זָיִן *Zayin*, the seventh letter of the Alphabet; it interchanges with י, q. v.; with צ, as זָרַח a. זָרַח a. &c.; with ס a. ש, as זָרַח a. זָרַח a. &c.; as final formative (*Palez=Pales*), as אֶשְׁלִיז, אֶשְׁפִּיז &c.

זָאֵב m. (b. h.) *wolf.* B. Mets. VII, 9 אֶחָד וּכְ the attack by one wolf is not considered an accident relieving from responsibility; a. fr.—*Pl.* זָאֵבִים, זָאֵבִים Ib. הִתְחַפֵּה בְּשַׁעַר מִשְׁלַחַת at a time when wolves are coming forth in bordses, v. מִשְׁלַחַת; Y. Shebi. IV, 35^b top; Y. Ter. XI, end, 48^b. Esth. R. to IX, 2, v. מִשְׁלַחַת; a. fr.—Fem. זָאֵבָה. Midr. Till. to Ps. X, 13 הִתְחַפֵּה הִתְחַפֵּה a she-wolf was provided for them who gave them suck; v. רִמְמוֹס; ib. to XVII, 14 הִתְחַפֵּה וְיִמְנָה לָהֶם and Thou didst provide &c.; Yalk. Ps. 652.

זָאֵנָה m. (reduplic. of זָע=זָע, v. זָע a. זָע a. *foliage, spray; young twigs.* Targ. Job XIV, 9; a. e.—Sabb. 20^b (expl. עֲצִים שֶׁל בָּבֶל) dry twigs and leaves used as fuel.

זָאֵמִיט, v. זָאֵמִיט.

זָאֵב, v. זָאֵב.

זָאֵר (emp. זָרַח, זָרַח) *to pass around.* Targ. Job XXVIII, 8 (ed. Wil. זָאֵר, Lev. זָאֵר read זָאֵר, part.; Ms. זָרַח; h. text עָרַח).

זָה, v. זָה.

זָיִן, an abbreviation for זָמֵן a. זָמֵן. Zeb. 28^b דְּרַמִּי זָיִן because both subjects have reference to *time* and application to the *improvised altar* (v. מִזְבֵּחַ) as well as to the Temple.

זָבַח m., זָבַח f. (b. h.; זָבַח) 1) *faint.* Y. Kidd. I, 61^a (expl. זָבַח, II Sam. III, 29) הִתְחַפֵּה q. v.—2) *one afflicted with gonorrhœa.* Zab. I, 5 גְּבוּרָה זָבַח a real *zabh* (subject to all the laws in Lev. XV, 1—15; 19—24). Ib. V, 6; a. v. fr.—*Pl.* זָבִים, זָבִים; f. זָבוּה. Sifra Metsora, Zabim, Par. 1 מְטַמְּאִים כֹּדִי (not כֹּדִי) they make unclean like Israelitish *zabim*; Nidd. 34^a זָבִים כֹּדִי וּכְ; a. v. fr. [Sabb. 110^b מִזְבִּיחַ, v. זָבִים].—*Zabim*, name of a treatise of the Mishnah a. Tosefta, and of a section of the Sifra to Metsora.

זָבַח (b. h. זָבַח) *to present with, outfit.* Targ. Y. Gen. XXX, 20 (some ed. עָבַר, corr. acc.).

זָבַח, v. זָבַח.

זָבַחִי, v. זָבַחִי.

זָבַדִּי pr. n. m. *Zabday*, 1) name of an Amora *Z. bar Levi.* Zeb. 28^b; (Kerith. 5^a זָבַדִּי). Y. Dem. VII, beg. 26^a. Y. Ab. Zar. III, 42^c זָבַדִּי בֵּר לִיזְרָאֵל; Gen. R. s. 62 זָבַדִּי יַעֲקֹב; a. fr.—2) Y. Ber. III, 6^c bot. זָבַדִּי אָבָא בֵּר זָבַדִּי. Ib. יַעֲקֹב בֵּר זָבַדִּי.

זָבַדִּיָּה (b. h.) pr. n. m. *Zebadiah*, name of an Amora. Y. Ber. III, 6^c bot.—[Y. Sot. I, 16^d, v. זָבַדִּיָּה.]

זָבַדִּיָּה pr. n. pl. *Beth-Zabdin*, prob. in Galilee. Y. Meg. I, 70^c bot.; Y. Taan. II, 66^a; M'gillath Taan. ch. XII זָבַדִּיָּה (v. Graetz Gesch. d. Jud. III², p. 428).

זָבַח, v. זָבַח.

זָבִיב m. (b. h.; זבב) *fly*. Sabb. 121^b שְׂבִאֲרִין מִצְרִים ¹ the Egyptian fly (whose sting is dangerous). Tosef. Sot. V, 9; Gitt. 90^a. Pesik. Zakhor, p. 26^b לֹא שְׂוִיאָ וּכְ (Amalek resembles) the fly which is greedy for a sore; a. fr.—*Pl.* זְבִיבִין, זְבִיבִים. Y. Sabb. XIV, beg. 14^b; Tosef. ib. XII (XIII), 4. Keth. 77^b ז' שֶׁל בַּעֲלֵי וּכְ (not זְבוּבֵי) flies which sucked from those afflicted with gonorrhœa (carrying contagion); a. fr.

***זְבוּגָא** m. *lizard*.—*Pl.* זְבוּגִי. Nidd. 56^a ז' דְּמַחֲזָא (Ar. זְבוּגִי, Mns.: זְבוּבִי, prob. clerical error) (skeletons of) lizards of Mahuza.

זָבוּד pr. n. pl. *Zabud*, on the northernmost border of Galilee. Gen. R. s. 98 (ref. to Gen. XLIX, 13 צִירִינָה) (על צִירִינָה). Safet, Lit. Centralblatt 1879, p. 1188).

זְבוּדָא m. (זבד) *gift, outfit*.—*Pl.* זְבוּדִין. Targ. Y. Gen. XXX, 20 (h. text זְבִדָּה).

זְבוּזִין Y. Ter. VIII, 45^b bot. בז', in a corrupt sentence which prob. read: שְׂקֵצִים וְכָל שְׂקֵצִים שֶׁקֵץ זִירִין וְהַגְזִין וְכָל שְׂקֵצִים שֶׁקֵץ זִירִין וְהַגְזִין, v. Sifra Sh'mini Par. 10, ch. XII.

זָבִיל m. (b. h.; זָבִיל) [*place of offering or entertainment*]. i) *residence*, esp. *Temple*. R. Hash. 17^a; Y. Ber. IX, 13^b bot. פִּשְׁמוּ דִּירֵיהֶם בִּז' they laid hand on the Temple; a. e.—2) *Z'bul*, name of the fourth heaven. Hag. 12^b it is called *Z*, because there are (the heavenly) Jerusalem and the Sanctuary with the altar erected &c.—3) *festival* of a heathen divinity. Pesik. R. s. 6 נִילִים הִיָּה ז' it was the festival of Nilus; [cacophemistic disguise: זָבִיל, Gen. R. s. 87; Cant. R. beg. 17 (sect. 3) ז' he made his purchases.—V. זְבוּגָא. Yalk. Gen. 146 גִּירִדִל; Sot. 36^b הָנִים]. V. זְבוּגָא.

זְבוּלָן (b. h.) pr. n. m. *Zebulun*, 1) son of Jacob; *tribe of Zebulun*; *country of Z*. Gen. R. s. 98. Pes. 4^a; a. fr.—2) one *Z. ben Dan*. Kidd. 30^a.

זְבוּנָא m. (זבן) *purchase*. Targ. Y. II Deut. XVIII, 8 that which he bought. *Pl.* זְבוּנִין. Ruth R. to I, 17 (sect. 3) ז' he made his purchases.—V. זְבוּגָא.

זְבוּנָא, v. זִיב'.

זְבוּנָה m. (preced. wds.) *buyer, merchant*. Targ. II Esth. III, 11.—Y. Kil. II, beg. 27^c.—Y. Kidd. II, 64^a top ז' וּכְ the merchant packed his goods on his wagon and went off; v. זִיב'.

זְבוּנִי, v. זָבִין.

זְבוּרָא, v. זִיב'.

זְבוּרִית f. (זביר, cmp. זָבִיר a. also זְבוּרִית) 1) *a receptacle for drippings fastened (or belonging) to the bottom of a vessel, saucer*. Mikv. X, 71 בִּלֵּא ז' if the vessel to be immersed has no saucer (a rim at the bottom, wider than the belly of the vessel and which forces the water into the latter); (Var. זְבוּרִית, זְבוּרִית, זְבוּרִית). [Rabad to Maim. Mikv. III, 12 reads זְבוּרִית q. v.].—2) *lowest land*, v. זְבוּרִית.

זְבוּגָא m., pl. **זְבוּגִי** 1) (reduplication of זָבִיב, v. זָבִיב; for inserted ב, v. זְבוּגָא) *nest, brood, hatch*. M. Kat. 28^b (in a funeral song) אַחֲנָא הִגְרָא אֶזְבוּגִיהָ מִיבְרִיק (or:) רַגְרִי.... (v. Rabb. D. S. a. l.; Rashi a. l.) our brother, the merchant, will be judged by the brood he left behind, (or) our brethren, the merchants, will be judged by the broods (allusion to Jer. XVII, 11). [En Yakob reads רַגְרִי... our (departed) brethren are merchants who (on crossing the frontier of life) are searched for goods.—Ms. M. 2 דִּאֲזִיבִין וּכְ who are searched for the wine bags they carry, v. זְבוּגָא II a. זִיב'.]—2) v. זְבוּגָא.

זָבִל (b. h., cmp. זָבִל) [*to give a feast*], *to slaughter, sacrifice*. Hull. II, 3 (ref. to Deut. XXVII, 7) מִה שְׂאֵרָה thou mayest eat what *thou* (a human hand) cuttest. Snh. 60^b בִּזְבוּלָהּ לַעֲבוֹר'ם of one sacrificing to an idol; a. fr.—Part. pass. זְבוּלָהּ. Lev. R. s. 10 (play on מזבח, Ex. XXXII, 5) מִיָּהּ לַפְּנֵי וּכְ he was afraid on account of him who lay killed before him (Hur); a. fr.

Pi. זְבוּלָהּ same. Snh. 62^a וְיִקְרֶה וּכְ if he slaughtered a sacrifice, and burnt &c. (to an idol). Ib. VII, 6 (60^b) הַמְזַבֵּחַ Talm. ed. (Mish. דְּהַזְבִּיחַ) he who offers an animal (to an idol), a. fr.—V. זָבִל.

Nif. זְבוּלָהּ *to be sacrificed, to be slaughtered; to die as a martyr*. Zeb. I, 1 שְׁזָבְדוּהוּ שְׁלֵא לְשִׁמְנָן which were offered not for the purpose for which they were dedicated. Y. Snh. X, 29^c top (play on זָבִל, Ps. L, 5) שְׁעִילִי אֶתִּי who raised me and sacrificed themselves for my name's sake; a. fr.

זָבִל m. (b. h.; preced.) *a slaughtering, sacrifice*, esp. (*festive*) *peace-offering* (זְבוּלָהּ). Pes. X, 9. Tosef. ib. X, 14. Tosef. Ber. V, 22; a. fr.—*Pl.* זְבוּלָהּ, constr. זְבוּלָהּ. Ib. Zeb. I, 1 כָּל הַזֵּה all animalic offerings; a. fr.—*Z'bahim*, name of a treatise of the Mishnah, Tosefta and Talmud Babli (also called קְרָשִׁים).

זְבִיד pr. n. m. *Z'bid*, name of several Amoraim. Ber. 46^b, a. fr. (Z. bar Levi).—Ib. 38^a.—Ab. Zar. 56^a.—Y. Sabb. I, 3^b, v. next w.

זְבִידָה, זְבִידָא pr. n. m. *Z'bida, Z'bidah*, name of a Palestinian Amora. Y. Or. I, 61^a bot.—Y. Sot. VII, 21^d.—Ib. bot. סִימֹן בִּר זְבִיד. Y. Sabb. I, 3^b רַב זְבִיד.

זְבִידָה f. (זָבִיד) *slaughtering ceremony*. Hull. 31^b כוֹיֵנָה לֹא intention to slaughter according to ritual, contrad. to הַרְחִיבָה the cutting operation as such. Snh. 60^b זְבִידָה slaughtering for idolatry is especially mentioned (Ex. XXII, 19); a. fr.

זְבִידָה or זְבִידָה, v. זָבִין.

זְבִילָא m. (v. זָבִיל; Syr. זְבִילָא, P. Sm. 1074; 1140) *a basket (or book-chest) of palm leaves*.—*Pl.* זְבִילָא. Meg. 26^b receptacles for Pentateuch copies; [Ar.: *leather casing*].

זְבִילָא m. (v. זָבִיל) [*an implement for forming heaps*],

shovel, mattock. Taan. 21^b וְכִי שֵׁיִל מִדָּא רִד' וְכִי he lent mattock and shovel for burial. B. Mets. 103^b. [Ber. 8^a, v. זָבִין לָא.]

זָבִין v. זָבִין.

זָבִינָא I pr. n. m., v. זָבִינָא.

זָבִינָא II, constr. זָבִין m. (זָבִין) 1) *object of purchase, goods.* Targ. O. Gen. XVII, 12 (Y. זָבִינִי pl.). Targ. Ez. VII, 13; a. e.—Y. Kidd. III, beg., 63^c זָבִין bargaining for an object. Pesik. R. s. 21 וְהָא זָבִין here are the goods and here the salesman; a. e.—2) *purchase.* Targ. Y. Lev. XXV, 42 (O. זָבִין).—*Pl.* זָבִינִין. Targ. O. Lev. XXV, 14 (Y. some ed. זָבִינִי).—Targ. Gen. XLIX, 32 (Y. some ed. זָבִין); a. e.—Pes. 113^a, v. זָבִין *Pa.*—3) *purchase money.* Targ. Lev. XXV, 16 (Y. some ed. זָבִינִין); a. e.

זָבִינָא m. (preced.) *sale, sold goods, merchandise.* Targ. Y. Gen. XLIX, 32, a. e.; v. preced.—Pes. 113^a (prov.) while the dust is yet on thy feet, זָבִינִין זָבִין sell thy goods.—*Pl.* זָבִינִי *sale.* B. Bath. 47^b זָבִינִי his sale is valid; a. fr.

זָבִינָא f. (preced.) *goods; bargain.* Y. Ab. Zar. II, 42^a וְכִי עִילָא זָבִינָא but, I say, through some accident the goods (in the ship) were upset; Y. Ter. X, 47^b גְּבִינָא (corr. acc.).—B. Mets. 51^a בְּזָבִינָא לִיה זָבִין until he strikes upon goods like those he bought. Ib. קִים זָבִינָא he knew the value of his goods; a. fr.—*Pl.* זָבִינָא Ruth R. to I, 17 (s. 3) וְכִי זָבִין what do these purchases (marketing) mean?

זָבִין Y. Taan. I, 64^b bot., v. זָבִין.

זָבִיל I (b. h.; cmp. זָבִיר) *to entertain liberally.*—Denom. זָבִיל.

Pi. זָבִיל (cmp. זָבִיר) *to offer to idols, make merry with idolatrous ceremonies.* Ab. Zar. 18^b שְׂמִינִין שָׁם וְכִי because they have there (in their theatres) idolatrous entertainments; Tosef. ib. II, 5 (ed. Zuck. (מִזְבִּירִין. Y. Ber. IX, 13^b bot. if one sees people מְדִ' לֵע' engaged in idolatrous services; a. fr.

זָבִיל II, *Pi.* זָבִיל (denom. of זָבִיל) *to deposit foliage in the field for manure, to manure.* Shebi. III, 2 זָבִילִין how many piles may be deposited? Ib. II, 2 זָבִילִין you may manure &c. Keth. 10^b הַמַּיִם וְהַמַּיִם וְהַמַּיִם and softens (corresp. to מִיג, Ps. LXV, 11, cmp. II). Cant. R. to I, 1 זָבִילִין (not מְבַלִּים) should we not improve (our minds) even as those carrying out foliage and straw?; a. fr.—Part. pass. מְזָבִיל *manured.* Y. M. Kat. I, 80^b.

Nif. זָבִיל, *Nithpa.* זָבִיל *to be manured.* Midr. Sam. ch. IV.—Ab. Zar. 49^a שְׂדֵה שְׂמִינִין וְכִי a field which has been manured with material connected with idolatry (foliage from a worshipped tree &c.).

זָבִיל ch. same.—*Ithpa.* זָבִיל *to be manured.* Ab. Zar. 49^a (read זָבִילִין).

זָבִיל m. (cmp. Assy. zabālu, KAT², p. 550; cmp. זָבִיר) [*heaped up,*] esp. *foliage piled up for forming manure, manure, deposits.* Sabb. IV, 1 you must not keep dishes warm for the Sabbath וְכִי בִי in foliage . . . whether

dry or moist. Ab. Zar. III, 8 (48^b) וְדִנְהָ לֶחֶן לֵךְ and serves for them as manure. Yoma V, 6 לֵךְ is sold to the gardeners for forming manure. Tosef. B. Mets. XI, 8 זָבִילִין his heaped-up foliage. B. Mets. V, 7 (72^b) עַד unless (אלא א"כ דִּירָה וְכִי Ms. M. (ed. שִׁירָה לֵךְ בְּאִשְׁתִּי he has manure piled up; a. fr.—*Pl.* זָבִילִין. Shebi. III, 1 זָבִילִין when may deposits of foliage be carried out for piling up in the fields.—Gen. R. s. 31 לֵךְ (Snh. 108^b sing.) for deposits of excrements &c.—Tosef. B. Mets. I, c. שְׁעָרָה הָאֵל the season for carrying out foliage; a. fr.—דִּירָה a field dependent on manuring. Men. VIII, 3 (85^a).

זָבִיל m. (preced.) *one carrying foliage for making dung.*—*Pl.* זָבִילִין. Cant. R. to I, 1 וְדִנְהָ לֵךְ carriers of foliage and of straw.

זָבִילִין m. (זָבִיל, with inserted וּלְגִין=ב, cmp. זָבִיר a. next w.) *blear-eyed.* Meg. 24^b.—*Pl.* זָבִילִין זָבִילִין. Bekh. 43^b; Tosef. ib. V, 2.

זָבִילִין (זָבִילִין) m. (זָבִיל, v. preced.) *a resinous tree, a species of cedar.* Snh. 108^b, (expl. זָבִיר) a. e. v. זָבִילִין (Var. in Ar. זָבִיל); ed. זָבִילִין (corr. acc.); R. Hash. 23^a זָבִילִין ed. (Ms. M. זָבִיל, v. Rabb. D. S. a. l. note; corr. acc.).

זָבִילִין f. (v. זָבִיל) *the place in the field where foliage is piled up.* Tosef. B. Mets. XI, 8 לְדִירָה לְזָבִילִין ed. Zuck. to carry it out to his field &c.

זָבִין (זָבִין, a. Syr. זָבִין) [*to plan,*] *to bargain, buy.* Dan. II, 8.—Targ. Gen. XXV, 10; a. fr.—B. Bath. 30^a, b [read:] I bought it of such a person who has bought it of thee. Ib. זָבִין דִּירָה I will buy what by law belongs to me (to avoid litigation); a. v. fr.

Pa. זָבִין *to sell.* Targ. Gen. XXV, 31; 33; a. fr.—B. Bath. I, c. זָבִין נִדְהָלִי sell it to me. Ib. 90^a, a. e. (prov.) זָבִין וְזָבִין buy and sell and be called a merchant, i. e. will a man buy and sell without profit?—Pes. 113^a מִלֵּי דְזָבִיןִי וְזָבִיןִי Ag. hat-Torah (v. Rabb. D. S. a. l. note 50; ed. מִלֵּי דְעִלְמָא) rules about buying and selling. Ib. כָּל מִלֵּי זָבִין וְכִי as regards all things, sell and regret, except wine דְזָבִיןִי וְכִי Ms. M. (ed. דְזָבִיןִי) which you must sell and never regret. Meg. 26^b זָבִיןִי to sell it. Gitt. 47^a נִפְשִׁיהָ וְכִי sold himself to &c.; a. fr.—Y. Taan. I, 64^b bot. זָבִיןִי (read: זָבִיןִי) I sold my bedstead.

Ithpa. זָבִיןִי *to be sold, to be bought; to sell one's self.* Targ. Ps. CV, 17; a. fr.—B. Mets. 40^b הָיָה מְזָבִיןִי לִי (Ms. M. הָיָה זָבִיןִי) it would have been saleable with me. Kidd. 69^a וְזָבִיןִי וְכִי and get thyself sold as a Hebrew slave.

זָבִיר v. זָבִיר.

זָג m. (b. h.; זָג 1) *pl.* זָגִין (cmp. זָגִין) *pomace of grapes, husks or kernels and flesh.* Naz. VI, 2 (34^b) זָגִין חֲרִצִּים *hartsanim* (Num. VI, 4) means the exterior, *zaggim* the interior; (ib. contrary opinion, v. זָגִין).—Tosef. Toh. III, 1 זָגִין ed.

Zuck. (oth. ed. זִינִין; some ed. זִימִין, corr. acc.) the grape vine (clusters) and the pomace which have been treated in cleanness. Sabb. IV, 1.—Naz. l. c. זָגָן Mish. (Y. ed. זִגִין, Bab. ed. זִג; Tosef. ib. IV, 2 זגא ed. Zuck., Var. זג) *the husk (or the interior) of one berry.—2) bell*, v. זִג.

זָגָא ch. same, 1) *husk or kernel and flesh of one berry*, v. preced.—*Pl.* זָגִין. Targ. Y. Num. VI, 4 גִּזְיָאין 'ז' the interior *zaggin*, v. preced.—2) *bell*. Targ. O. Ex. XXVIII, 34; a. e.—*Pl.* זָגִין, זָגִיא, זָגִי. Ib. 33; XXXIX, 25.—Nidd. 17^a זגא made the bells of his curtains ring; [Ar. זגא chased the *flies*, v. זָגִין].

זָגָא, v. זָגִי.

זָגָג m. (v. זגג *to clear*, emp. רכך. a. זכך. v. Ges. Thes. s. v.) *glass-maker; dealer in glass-ware*. M. Kat. 13^b; Pes. 55^b זגג the glass-maker's work-shop.—Gen. R. s. 19 ז' a glass-dealer's shop. Ib. s. 25; a. fr.—*Pl.* זָגִין. Kel. XXIV, 8 ז' the frame used by the glass-makers to put their ware on. B. Kam. 31^a.

זָגָגָא ch. same. *Pl.* זָגִיגָא. Y. Ab. Zar. II, 40^c bot. ז' the glass-makers did not teach their art.

זָגָדָס (זִיגָדָס) זָגָדִין m. (contr. of זגד fr. גדר, emp. juvenis caelebs, P. Sm. 652) *unmatched; esp. one with an unequal pair of eyes or eye-brows*. Bekh. VII, 3 זגד Mish. (v. infra; Talm. ed. 43^b זגד). Ib. 44^a ז' is one who has one black and one white eye-brow; ז' קרי ליה any unequal pair is called *Z*. Ib. זָגָדָא מחוי וב' (ch. form of our w.); Tosef. ib. V, 2, sq. סגריס (read: סָגָדָס *Safel* of our w.). Sifra Emor ch. II, Par. 3 זגדוס (read ס . . .). [Ar. זגדוס, influenced by the etymol.: זג, and זגדוס=δλς.]

זָגָדָרָא, v. preced.

זָגָדָרָא, זָגָדָרָא f. (זגג, v. זגג) *glass, crystal; glass-ware*. Targ. Job XXVIII, 18 (in one version); a. e. Targ. II Esth. I, 2 (3) זגג glass-house.—Ber. 31^a זגג v. Rabb. D. S. a. l. note 10) cups (a cup) of (white) glass; Yalk. Ps. 881. Hull. 84^b בזגורא (corr. acc.) it means white glass (crystal). Gitt. 68^b זגג. [Pes. 74^b בזגא זגורא Ar. a. Ms. O. like white glass; ed. זגורא.]

זָגָג (Pilp. of זגג, v. זגג) *to clarify*. Y. Nidd. III, 50^d top זגג מרחי וזגג (Tosef. ib. IV, 11 זגג; Bab. ib. 25^b זגג) oil is cohesive and clarifies.

זָגָגָא pr. p. m. (v. preced.) *Zagzagel (Divine Clearness, emp. אספקלריא)*, name of an angel. Deut. R. s. 11, end. Targ. Y. Ex. III, 2 זגגא (corr. acc. or זָגָגָא).

זָגָא, זָגָא *to lie down, recline*. Meil. 14^b זגא זגא he may desire to lie down and will lie down on them. Gitt. 47^a זגא to recline on (while eating). Pes. 108^a זגא we reclined (at the Passover meal) against the knees &c.—Sabb. 124^b זגא they may be used for sitting on them

(when seats are improvised). Snh. 85^b זגא he leaned on him. [Tanh. Ki Thetsé 6, a. e. זגא, v. זגא.] [Targ. Y. Deut. X, 22 למזג ed. pr., v. זָגָגִי.]

Af. זגא to lay down. Sabb. 119^a top זגא I do not rest my head upon my pillow before &c.

זָגָד m. (v. preced., emp. אפיקד *in a brooding position*. Hull. 62^b זגד ואכיל (Rashi מרה) *mardu brooding and eating* (name of a bird, prob. an adaptation of a foreign word), contrad. to זגד ואכיל kneeling down and eating (like a bird of prey). [R. Gerson Ms. to Hull.: זגד, leaving out זגד; Ar. ed. Koh. III, p. 319.]

זָגָרָא f. (זגג, זגג) *a crystal vessel*. Y. Kidd. I, 60^b top זגא (ed. Krot. כוניהא, corr. acc.) if one takes up a crystal vessel (to take possession).

זָגָג, v. זָגִי.

זָגָגָא, v. זָגִיגָא.

זָגָא or זָגָא f. (זג) 1) *a clucking hen*. Bekh. 8^b. B. Mets. 86^b, v. זָגָא. 2) *כל אפרוריא* (the *clucking hen over her chickens*), *the Pleiades*. Targ. Job XXXVIII, 32 (Ar. ed. pr. בנהא).

זָד m. (b. h.; זד) *wicked*.—*Pl.* זָדִים. Tanh. Korah 12 זד the additional (twelfth) section of the Prayer of Benedictions, also called דצדוקים or דמינים, v. זָדִין.

זָדִין m. (preced.) *violent man*.—*Pl.* זָדִין. Der. Er. ch. II, beg.

זָדִין m. (b. h.; זד) *premeditated, conscious sin*, opp. זָגָא. Ab. IV, 13 a scholar's error in teaching ז' is accounted for a wilful wrong. Ker. 25^b, a. fr. זד sin which if wilfully committed, is punished with extinction; Sabb. 69^a ז' וב' when he is fully conscious that this is a Sabbath day (whereon certain labors are forbidden); a. fr.—*Pl.* זָדִין. B. Mets. 33^b ז' כו . . . ששגגות to whom errors are accounted &c.—Yoma 36^a; a. fr.

זָדִין ch. same. Targ. O. Deut. XXIX, 17.—*Pl.* זָדִין *passions*. Targ. Ps. XIX, 14 Ms. (ed. זָדִין, v. זָדִין).

זָדִין f. (preced.) *haughtiness, violence*. Targ. Hab. I, 3. Targ. Prov. XI, 2 Ms. (ed. זָדִין).

זָדִין, v. next w.

זָדִין f. ch.=h. זָדִין *wilfulness, rashness*. Targ. Y. II Lev. XXIV, 12. Targ. O. Deut. XXIX, 18 (ed. Berl. זָדִין; Y. זָדִין). Targ. Y. ib. XV, 9 (ed. Amst. זָדִין); a. e.

זָדִין, v. זָדִין.

זָה m., זָה f. (b. h.) *this, that*. Men. 59^b זָה זָה let this one come and receive this &c.; זָה זָה